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Hendrix

THE PERSONALITY OF THE HOLY SPIRIT.

BY EUGENE RUSSELL HENDRIX, D.D., LL.D.,

ONE OF THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE QUILLIAN LECTURES

FOR 1903,

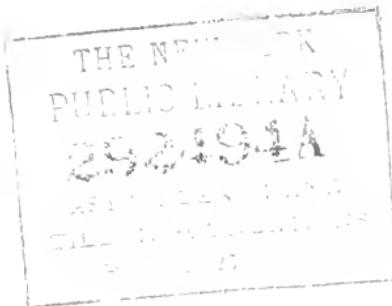
DELIVERED IN THE CHAPEL OF EMORY COLLEGE.

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1903.

W. D. L.

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1903.

DEDICATION:

To Mother.

THE QUILLIAN LECTURESHIP.

ON June 4, 1897, the Board of Trustees of Emory College, Oxford, Ga., received the following communication from the Rev. W. F. Quillian.

To the Board of Trustees of Emory College:

Desiring to promote the cause of Christian education and to advance the theological literature of Methodism, and believing that I can most effectively do this by laying the foundation of a lectureship at the college of my Church, located at Oxford, Ga., I give to Emory College fifty shares of \$10 each, of the capital stock of the "Country Bank Stock Security Company" (estimated to be worth \$550,¹ the amount I paid for same), to be held or sold and reinvested by the Board of Trustees, for the purpose of founding a lectureship on the following conditions and plan.

1. This sum, together with any other amounts which may be given by myself or others for this purpose, shall be safely invested, and the interest added to the principal, until the sum of \$3,000 shall have been reached. But one course of the lectures may be provided for at an earlier date by special donation, provided no part of the principal of this fund shall be thus used.

¹ Subsequently this sum was increased to \$1,000, Dr. Quillian increasing his gift to \$700 and his nephew, Professor Marvin C. Quillian, giving \$300.

2. Thereafter the interest, together with any appropriations made to this fund from other sources, shall be used for the maintenance of a lectureship in Emory College. The lecturer shall be elected by the Board of Trustees upon the nomination of the Faculty, three names being submitted in nomination from among the ministers of the Methodist Episcopal Churches in the United States: provided, however, that in case this fund eventually yields an income of sufficient amount to secure the services of a Methodist from any other part of the world, such person shall not be ineligible by reason of his residence. The lecturer shall be at liberty to choose his own subject or subjects within the range of apologetical, doctrinal, exegetical, pastoral, or historical theology. Upon the subject thus chosen he shall deliver a course of lectures before the Faculty and students of Emory College at such time and place as the authorities of the college may designate. When delivered, the manuscripts of the lectures shall become the property of Emory College, and such profits as may arise from the publication of them shall be added to this fund: provided, however, if the principal sum of this fund shall ever reach \$25,000, said profits shall thereafter be added to the general endowment of the college.

3. This I do for the glory of God and as the beginning of what I hope in time will grow to large proportions through the liberality of others desiring to promote the same ends which I have in view; and in laying the foundation stone in this fund I invite benevolently disposed people to consider the immense good which has

been accomplished by the "Bampton Lectures" at Oxford University, and the "Cunningham Lectures" of the Free Church College in Edinburgh.

W. F. QUILLIAN.

The trust was gratefully accepted by the Board of Trustees, and provision was made to increase the income from the stock for the first year to the sum of \$300. Bishop Charles B. Galloway was chosen lecturer for the year 1898, and on March 22-27 delivered the course on "Christianity and the American Commonwealth." Bishop E. R. Hendrix was chosen lecturer for 1903, and on April 20-24 delivered the course on "The Personality of the Holy Spirit."

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FOREWORD.

THE meditations out of which grew the several chapters of this book on "The Personality of the Holy Spirit" were closely connected with another great theme, namely, "The Religion of the Incarnation." Because the God of all comfort revealed himself in the person of Jesus Christ his only begotten Son our Lord, and only in Christ, the human heart can never be satisfied with any revelation of God that is less than personal. It were mockery for the Son of God after the tender and close personal relations with his disciples to have promised another Comforter unless another Person of the Holy Trinity were to hold even more intimate and sacred relations with men.

The gracious personality of our Lord was realized humanity, man at his best, the vehicle of the Holy Spirit. Christ was more than a perfect man, even the Eternal Son of the Father, and yet his incarnation showed both God at his best and man at his best. We can never hope for any fuller disclosure of God than was seen

in the moral nature of the Son of God any more than we can ever hope to see a more perfect man than the Son of Man. His perfect humanness can only be explained by the fact that Jesus was the masterpiece of the Holy Spirit by whom he was conceived and perfected in his human life and character. His wonderful disclosures of what he was in the bosom of the Father before the world was created tell of his eternal divinity before the Word was made flesh and dwelt among us and we beheld his glory, glory as of the only begotten of the Father, full of grace and truth.

He who came to bring our personality to its best knew that only another Personality with whom we might commune as his disciples had communed with their Lord could ever satisfy the human mind and heart. That other Comforter must not only be as real and gracious a Person, but should be free from all those limitations which marked the Son of Man, since as the Holy Spirit he should come to abide with us forever. If Jesus were realized humanity, may we not say that the Holy Spirit was realized Deity, against whom blasphemy might become an eternal sin? Without the realized hu-

manity, the Holy Spirit could never have had a perfect vehicle for showing us the Father. Nor without the help of the Holy Spirit can either the perfect humanity of Jesus or his divinity be fully understood, for no man can call Jesus Lord save by the Holy Spirit.

The Religion of the Incarnation made its best gift to men when out of the perfected and glorified manhood of Jesus the Holy Spirit was given. Another mighty Personality was now come who alone could explain the personality of Christ, and with Christ at once as his masterpiece and theme conform us to his image and make us complete in him. To deny the personality of the Holy Spirit is to know not whether there be a Holy Ghost. The impersonal becomes vague and shadowy and unreal. The personal bears witness with our spirits. We are no more conscious of ourselves than of Him in whom we find our best self, our true self. Nor can any man come to himself without coming to God. Man finds himself only as he finds God, the Father, Son, and Holy Spirit.

NORLEDGE PLACE, KANSAS CITY, Mo.

I.

THE POWER OF PERSONALITY.
(i)

The heart ran o'er
With silent worship of the great of old!—
The dead but sceptered sovereigns, who still rule
Our spirits from their urns.

—*Manfred*, Act III., Sc. 4.

Great men exist that there may be greater men.—
Emerson.

Skepticism is just the inertia of the soul which stands poised between contrary and mutually destructive theories. From the state of impotence there is but one deliverance, and that is by force, the force of life embodied in a person.—*Henry van Dyke*.

(2)

1.

THE POWER OF PERSONALITY.

THE real progress of the race is due to the domination of the superior mind, and as Emerson well says, "Nor can the Bible be closed until the last great man is born." Their genuine leadership may be questioned during their lives, and a cross may block their way to a peaceful death, but such men reign whether from the gibbet or the throne. We believe in them so profoundly that the race itself goes with us on the credit of great and good men. We make them our heroes, sooner or later; usually later, if they be most worthy; and we praise in them what we find most lacking in the common run of men. It is not the hero who brings us territory that we most and last praise, whether his conquest be won by land or on sea. It is the one who teaches us most of self-mastery, the one whose compressed lips tell of genuine power when speech would be weakness and cowardice. He who helps us to lay hold on

*The domina-
tion of a great
personality.*

what is incorruptible helps to make us immortal. Our choicest possessions are those of the spirit: courage, faith, hope, gentleness. Only one who has them can share them. One who has them is indebted to a Higher Power for them.

Our greatest help comes from what is personal.

We increase our power by the knowledge of things beneath us, but our goodness by the knowledge of what is above us. Things and their laws may put us in the possession of the secrets whereby we can govern them; but persons and their thoughts may show us how to govern ourselves and others. We are made holy not by communion with rocks and reptiles, but with prophets and apostles and martyrs and saints. Reverence is not possible toward what is soulless, but toward what is spiritual; not toward inertia, but toward divine energy. We look up to a man who is superior to his contemporaries in his ability to rise above the common practice, the universal custom—the self-sufficient man, who looks elsewhere than to the approval and applause of men as his inspiration. Such a man is bound to have the planet as his field, because his soul cannot be bound by anything less than the will of God. These

are the men who seem messengers from another world, mighty prophets with a message from God. Some kindred spirit is waiting for them. "Nature never sends a great man into the planet without confiding the secret to another soul." Such a great personality has been helped by some other, and so is capable of helping others.

The history of speculative philosophy shows one long search of man after God; the revelation of the Bible shows one long search of God for man. God's first question to man with which begins the wonderful story of his concern for the race is, "Where art thou?" This search with man's answering voice makes up the pathetic narrative throughout the Bible, and humanizes the revelation of God. Philosophy shows man seeking but never finding, for who by searching can find out God? Revelation shows God seeking, and seeking until he finds man, and *finding* him, as Coleridge says, at greater depths of his being than anything else has ever done. God not only deems man worth seeking, but when he finds him he pours into man's depleted veins the very life of God. "The glory of God is the living man, and the life of man is the vision of God." Man him-
*God seeks
man.*

self remains unknown without the study of revelation as really as without the study of philosophy.

*The study of
mind older
than that of
nature.*

The study of external nature is confessedly a thing of yesterday, but the study of the human spirit is as old as the life of man, and has been conducted by men of the highest gifts, like Plato, before whom modern names grow pale. But because revelation leads one into the very depths of the spirit no less than its heights, it is indispensable to one who would know either man or God. Philosophy without it drifts toward agnosticism and its attendant despair. Philosophy and revelation both need each other. There is a progressive knowledge of each which comes best from the study of both together. Theology, the queen of the sciences, is so called because it is the fruit of the philosophic mind reverently studying the revelation of God. Philosophy cannot lead into the depths of the wisdom and knowledge of God, but she can go hand in hand with revelation. Man himself is a revelation, the revelation of nature come to consciousness and asking to know the origin of things, and above all the origin of the human spirit, between which and material nature there

is a wider gulf than between the human spirit and the Father of spirits. The spirit of man protests against being educated in a receiver with all the vital air of Christianity pumped out. Side by side with man's studies of the world about him he insists on the most favorable conditions for the study of the world within him. The candle of the Lord is the spirit of man, and is to be lighted.

A Christian college is the meeting place of Opportunity and Inspiration, the providing of the material facilities, the plant with its equipment of buildings, libraries, apparatus, and the instructors and students, with their helpful mutual influence, affording at once teachers and audience reacting upon one another. Wealth aided by intelligence can provide the opportunity even to the selection of instructors as well as the needed material equipment, but the inspiration must come from the ability alike to receive and to impart inspiration. The man incapable of receiving an inspiration is also incapable of imparting one. As iron sharpeneth iron, so a man the countenance of his friend. There must be substance to affect and to be affected, whether that substance be matter or

*Inspiration
and opportu-
nity.*

spirit, which is the real substance, that which underlies all matter and for which matter itself exists. The very existence of matter which has no use for itself and is perfectly indifferent to the existence of spirit shows that spirit must exist to use it. Matter so vast as the material universe shows the existence of a Spirit great enough to use it all. Men as spirits are ever seeking inspiration from kindred spirits. If they cannot find it thus, like all great poets they invoke the help of the mighty dead or the muses, or, as with Milton, the Eternal Spirit himself. A great college becomes a place of great inspiration both because of the living and the dead. Nay, in time, I will say a college becomes a place of inspiration even more because of the dead than of the living.

“Society is not what is contemporaneous. The longer the world lives the more it is governed by the dead.” It is the grasp of the great thinker that death fastens, not loosens. Aristotle as an observer and reasoner has not surrendered his place to Bacon or Newton. Blind Homer has more appreciative as well as more numerous readers to-day than when he first sang his almost perfect epics. Virgil,

Dante, Shakespeare, Tennyson wield an influence to-day which all living singers dare not claim. We quote the dead Jefferson and Madison and Hamilton and Marshall as our weightiest authorities in underlying principles of government. Even with all our excellency of speech, we still study the Attic orators, who being dead yet speak. How the will of many a dead man determines the ownership of property centuries after his death! This is a species of immortality which a man may crave when his well-earned fortune wisely directed by his own deed or gift, whether living or at death, may continue to operate as his will, as his very self, through the centuries. That is what in England is called a Foundation, some enduring gift which perpetuates at once the name of the donor and is the expression of his beneficent will to make his own and subsequent generations wiser and better. There is inspiration in a noble example of generosity no less than in a great thinker or leader among men. In short, that which in the past still dominates the present is its personalities. They are capable of inspiring us to-day because they were capable of being inspired in their own day.

England is celebrating the fact that a thousand years ago lived and died a ruler, Alfred the Great, who was great enough for his time and hence for all time, because he met the necessary conditions and shaped them into a nation by his own wisdom and kingly might of character. Dartmouth College recently celebrated the one hundredth anniversary of the graduation of her most distinguished son, Daniel Webster, not because of his eloquent tribute in his historic argument, "It is a small college, but there are those who love it," but because of his masterly arguments in the Senate as the expounder of the Constitution. Men like these seem of no common clay when they are more influential after a hundred or a thousand years than even when they still lived among men. Joseph Cook had a group of such men: Gladstone, Bismarck, Tennyson, Browning, Carlyle, Emerson, Lowell, Whittier, Longfellow, Holmes, Park, and his own father. These he called his Jury, and with their photographs arranged about his study table he sought to do his work in their presence. He would demand of them to say if his argument were satisfactory. Nor would he cease his plea for what he deemed truth in morals or in

philosophy until he had the approving nod of his Jury. Most of the Jury were dead before him, including his favorite teacher, Dr. Park, and his own father; but he continued to appeal to them as before—nay, all the more that they were dead.

Our best moral wealth is chiefly legacy—the example of great and good men. The inspiration to the race that is set before us is the innumerable cloud of witnesses. “The living are but the latest; they are the fringe of society. We are but the outskirts of the race, and inhabit the suburbs of Time.”

That which is impersonal ranks lower than man in the scale of being, for only a person has self-consciousness and self-determination. What makes man capable of large influence and achievement is his knowledge of himself as distinct from every other being and his power of choice, of independent action, of being swayed in all his life by a purpose; in short, the Power of Personality. Man first lives and then thinks. He usually makes history and then reflects on it. Says Hegel, “The owl of Minerva does not start upon its flight until the evening twilight has begun to fall.” The distinction of persons from

The impersonal not the highest.

things is a gradual process before it culminates in the highest personality when nature comes to consciousness in man. Even Aristotle taught that women are nature's failures in the attempt to produce men. Christianity has done away with all such views of God's imperfect work, as it teaches that in the beginning male and female created he them. Christ introduced a new epoch both in the development and recognition of human personality. Man's nature is no longer described as in the Greek chorus, simply in terms of his external works, stemming the tides, taming the horse, or by his contrivances and arts, but rather by the spirit that is in man and the inspiration of the Almighty that giveth understanding. Man's responsiveness to God is the true glory of his being. Therefore Mr. Gladstone well said, "All the wonders of Greek civilization heaped up together are less wonderful than the single Book of Psalms." Progress is not the creature of circumstance, but of personality. Men engender movements more than movements engender men. It is the mountains that explain the rivers. What though the Nile runs through the desert, it could not originate there. Out of the

palpitating heart of Hermon the Jordan rushes to the sea. It is Harnack who says, "Without the force of individual personality nothing great, no improvement, comes into being." It is man's capability of being developed that makes possible all progress on the earth. Progress is man's power of personality unveiled. The greater the personality the greater the achievement. The French Revolution failed for lack of great leaders, while a great leader made possible the American Revolution.

Virginia gave us this imperial man
Cast in the massive mold
Of those high-statured ages old
Which into grander forms our mortal metal ran;
Mother of states and undiminished men,
Thou gavest us a country, giving him.

"There was a man sent from God": thus does God write history and make history. The many gaps in the history of progress are due to the absence of men. The first requisites of civilization are outstanding characters to arrest the drift. It is a man that shall be as a hiding place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land.

*How God
makes and
writes his-
tory.*

Such a man is more precious than fine gold, even than the pure gold of Ophir. "The advent of a truly great man is, as it were, a fresh and wiser hand upon the helm of history." No people has begun its history by a code of laws, but by a mighty leader. In the Orient a great leader usually stood alone. There could be but one commanding personality at a time. The king was all. If another man arose with the consciousness of unusual powers, there was sure to be a contest, most frequently an assassination, in order that the survivor might rule alone. A Pharaoh towered above his people as the pyramid, which began to be builded as he began his reign, towered above the plain and measured the greatness of the man and of his reign. When he asserted "I am Pharaoh," all Egypt trembled. In despotisms there is but one personality. Barbarism is favorable to hordes; Christianity to personalities. In Persia the hordes were measured in enclosures which awakened the astonishment of the Greeks. The scores of personalities in Greece account for her civilized achievements. "All history resolves itself into the biography of a few stout and earnest souls," says Emerson. "The his-

tory of what man has accomplished is at bottom the history of great men who have worked here," says Carlyle.

Abraham stood for monotheism. He believed in one God, and became the head and father of a mighty people. John the Baptist stood for a better personal and civic life, and so prepared the way of the Lord. Paul stood for the resurrection of his Lord, and the reign of the supernatural was recognized wherever he went. Luther stood for the freedom of the conscience, and the very veil of the temple was again rent in twain. Moses stood for the immanence of God, and so became the mighty Liberator, Leader, Lawgiver, Founder of his nation. Wesley believed in the witness of the Spirit, and the kingdom of God appeared among men as a kingdom of righteousness, peace, and joy in the Holy Ghost. Columba on Iona and Cuthbert on Lindisfarne made each a pulpit for the world.

Christianity exalts personality. Cornelius the Roman centurion falls at the feet of an apostle whose very abode an angel had revealed, and finds that Christianity bids a man stand up on his feet. The highest work of our holy

Each great personality stands for a great truth.

Christ ever exalted personality.

religion is simply to make us men. Said even Gibbon, "The dignity of man was restored by the Christians." Buddhism proposes to destroy life's longings; Christianity to satisfy them. Hindooism in the fakir develops the freak; the glory of Christianity is the normal man. To be perfect in one's sympathies, not to be incapable of sympathy, that is the aim of Christianity. The highest, fullest personality is that of Christ. His personality was a divine humanity, the very essence of Christianity. Christ ever taught that to be perfect it is absolutely necessary to seek the notice and aim at the approval of a perfect being. This is the one lesson of the Sermon on the Mount. Only by viewing himself in the light of the Incarnation and what it implies can man come to a deeper conception of his own nature and capacity.

Man finds himself in Christ. The freedom of the human spirit through union with God was taught by Christ. This Luther proclaimed from the house top and helped to make an epoch in the world, deepening and dignifying the whole sense of personality in man. Freedom of opinion is one condition of a vigorous intellect. The fundamental principle of the Reformation was the

right of the people to the truth, the whole truth, and access for themselves to its fountain head in the Bible. The stress laid on truth in the Bible is specially favorable to the mental life of man. Christianity by its appeal to the intellectual in man frees him from the control of the sensual that dwarfs his growth.

Because the greatest power in shaping human destiny is man himself, Christ became a man and so became the Saviour of the race. "The only soul in history that has appreciated the worth of man is Jesus Christ." This he did by becoming man, and a perfect man. He made faith in goodness easy to other men. Such a personality is as streams of water in a desert place. "Behold, there is life whithersoever the river cometh." London is far better governed with its more than four millions than it formerly was with only one million. Because Christianity develops the higher personality, it is the religion of progress. A great man not only *lives* but *lifts*. Christ's lifting power is his measure.

No people ever yet possessed a worthy conception of man until after it was in possession of a worthy conception of God. Christ's human-

*The great
man not only
lives but lifts.*

*Proper views
of man come
with right
views of God.*

ity must neither be destroyed nor darkened if we are to have a worthy conception of God, as God must have a perfect vehicle through which to make known his ethical perfections. Reason, will, love, the constituent elements of personality, must be at their best. Christ's hold on the world is due to his power to impress men with his perfect personality, his self-renunciation, courage, superiority to death, forgiveness of enemies, all culminating in their expression through his sacrificial death and resurrection. Man's true greatness, on the other hand, consists in his power of apprehending and appropriating Christ's perfect personality. Human development is along the line of reception, organic assimilation, and expansion. Progress is possible only along the line of apprehending Christ and his teaching. Nay, I might say of apprehending Christ, for what is his teaching but himself? He is the good Samaritan. He is the true Shepherd who lays down his life for his sheep. He is the very bread of life. His personality is more than his doctrines, institutions, sacraments, for he is all in all. "And as he is, so are we in the world." Sin could never be the same again after the sinless humanity of Christ.

We have beheld his glory, and of his fullness have all we received, and grace for grace.

Man's triple crown is reason, dominion, immortality. *Man's triple crown.* Are not these they by which he can be inspired of God and work together with God? Says Kidd in his "Social Evolution," "The two new forces which made their advent with man were his reason and the capacity for acting under its influence in concert with his fellow-men in society." What gives man dominion is the capacity to be filled with God. "As the earth was fluid and plastic in the hands of the Creator, so it has ever been to as much of God's attributes as we bring to it." Who dare say how much of Christ's power over nature, how many of his wonderful works, were due to the perfection of his human nature? How marvelous man's power for good when he lets God use him to the utmost—his brain, his heart, his will! Alas, too, the power for evil of one who owns Satan as his master! The good man's memory *capitalizes* his past for the profit of his future. His memory is the capitalization of the best of his past, not the worst as with the bad man. It is this best that is in him which gives him power of acting in concert with his fellow-men

in society. It is the perfect type which finds its ready place side by side with another perfect type to make the perfect printed page. It is the perfect citizen whom we must look to in making the perfect state. Because Christianity develops the higher personality it is the religion of progress. Christianity shows her great *Our Hall of Fame.* Hall of Fame in the calendar of the saints given in the Epistle to the Hebrews. These are the mighty spirits that have helped to make our world in which our young men shall see visions and our old men shall dream dreams, when the possibility of inspiration is seen to belong not to the few but to the race. It is the men who have looked into the face of their Lord who have spoken the words of true progress to their own and to other generations. The more perfect the individual the greater his faith in humanity, and the greater his power in bringing to realization his hopes for the race.

Coordination of powers. The power of individual initiative, which is conceded to be the notable characteristic of the Anglo-Saxon race, is due to the coördination of his powers and the sufficiency of impulse prompting his activities. Courage and moderation, the knowing how to endure and to refrain, these

marked the most perfect man who ever lived on the earth. These give unity, stability, power to personality. Many men are weak because they are conscious of a double nature—two persons striving within, as it were, for dominion. All depends on who conquers, Dr. Jekyll or Mr. Hyde. Sometimes one seems conscious of a pluri-personality like the man who called his name "Legion," for he seemed possessed of many devils. Such cases of pluri-personality may be found among our criminal classes to-day whose antecedents have been profoundly immoral. This is the breeding ground of anarchists, the men and women who are physical and intellectual degenerates, whose disordered personalities are objects alike of pity and of terror. Hardly less dangerous to society are the men who call evil good and good evil, who lack fixed standards of right, to whom policy is more than principle, who shout "Hosanna" on Thursday, and "Crucify him" on Friday. The strength and unity of Washington's great personality nowhere appeared so strikingly as during the Federal Convention for the adoption of the Constitution, when language was suggested that was abhorrent to his sense of right. Ris-

ing in his place, he gravely said: "It is too probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If, to please the people, we offer what we ourselves disapprove, how can we defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hand of God." Such men make nations and rule the centuries.

Personality only can be inspired. The greater the personality the greater the capacity to be inspired. Where the sense of law or duty is supreme man can become the mouthpiece of God. Without this, his very personality cannot endure the mighty pressure of the divine presence. Man no more needs God to be at his best, to have the inspiration of the Almighty that giveth understanding, than God needs man as his organ of manifestation. Freedom of the will is the very nerve of personality, as the human sense of guilt is the awful guardian of our personal identity. We *might* have made another choice. What we did choose becomes part of our very self. If it be wrong, it separates us from God. Our personality stands in antagonism to his.

Says Fisher: "Belief in the personality of God

Only personality can be inspired.

and belief in the personality of man stand or fall together. A glance at the history of religion would suggest that these two beliefs are for some reason inseparable. Where faith in the personality of God is weak, or is altogether wanting, the perception which men have of their own personality is found to be, in an equal degree, indistinct. The feeling of individuality is dormant. The soul indolently ascribes to itself a merely phenomenal being. It conceives of itself as appearing for a moment, like a wavelet on the ocean, to vanish again in the all-ingulfing essence whence it emerged. Recent philosophical theories which substitute matter, or an 'Unknowable,' for the self-conscious Deity, likewise dissipate the personality of man as ordinarily conceived. If they deny that God is a Spirit, they deny with equal emphasis that man is a spirit. The pantheistic and atheistic schemes are in this respect consistent in their logic. Out of man's perception of his own personal attributes arises the belief in a personal God." A noble human personality ever reveals somewhat of God. We not only live in him, we also *will* in him.

Belief in the personality of God and man inseparable.

If man's personality is but the shadow of

*Man's true
nature judged
by its com-
pleteness.*

God's, what must man yet become in realizing God's thought in him? Nothing can be fully known save in the light of its end. To know what we are, we need to know what we *shall be*. Aristotle well defined "the nature of a thing" as "what a thing is when its becoming is completed." The real nature of man will be known when his becoming has reached the stage of completion, when his continual participation in God has made him divine, a very son of God. What man is is best understood by that completion of his nature when Christ appeared in the world, realizing the true life of man, and therefore representing man in his relation to God as a son of God. Only in Christianity is the Holy Spirit revealed as personal. In him was life, and the life was the light of men. Christ is the culmination of the divine self-manifestation and self-impartation to the world. To know man is to know how much of God he can manifest. But he manifests only as he apprehends. It was only as it pleased God to manifest his son in Paul that he could preach him among the Gentiles. But how wonderful a manifestation, no less *by* the apostle than *in* him.

Heat shows us what may be done in trans-

forming and adding new power to iron or other substance by its presence until the dull iron changes its color and glows with a beauty and power unknown before, and capable of imparting that subtle fire which has become part of itself. “A piece of water without heat is solid and brittle; gently warmed, it flows; further heated, it mounts to the sky.” So there may come a transforming power which lifts a human personality up to the very throne of God. When William Blake, the poet-painter, was asked if he saw the rising sun, he answered: “No! No! I see a heavenly host, and I hear them chanting, Holy! holy! holy Lord God Almighty, heaven and earth are full of thy glory!” This is the measure of man’s capacity, when he can endure as seeing Him who is invisible, and when light itself is but the garment of God. Such a soul was Savonarola, who transformed the Florentine republic from moral debauchery to a theocracy, and amid the wildest enthusiasm had Christ proclaimed “King of Florence.” Sacred songs superseded ribald ballads in the streets, and the carnival of depravity gave place to festivals of religious chastity. Man is a “yonder-sided being embodying the hereafter,” and so

*Exaltation of
matter by
spirit.*

brings things to pass here. His progress is possible because he is capable of being dominated by great thinkers until he himself becomes a great thinker. It was unto as many as received Christ that he gave power to become the sons of God.

The three commanding personalities. Now the great revolution wrought in the thinking and in the living of the first century of the Christian era and since is directly traceable to three commanding personalities: John the Baptist, Jesus Christ, and the Holy Spirit. One was wholly human, but filled with the Holy Spirit from his mother's womb; the other was a divine-human being, the God-man, whose perfect humanity possessed without measure the Holy Spirit, whose masterpiece it was; and the third was wholly divine, the Spirit of God, but also called the Spirit of Christ, because so signally dwelling in Christ and made known through the wonderful personality of Christ. The power of personality in John the Baptist and in Jesus the Christ helps to make more real the mighty personality of the Holy Spirit. It shows a willingness on our part to let Christ's estimate stand when we weigh John the Baptist in so great scales and in such company.

Alas! that the reputations of every other century as well as the nineteenth can be quoted to show its barbarism. Men have already forgotten the names of the contemporaries of the six greatest men in history up to the trial of Jesus, but sacred history will ever preserve for us those six: Moses, Samuel, David, Elijah, Isaiah, and John the Baptist. In the estimate of Christ, the greatest personality in the history of the world, and hence the most capable of properly judging great men, "among them that are born of women there hath not risen a greater than John the Baptist." This fixes his place among the six mighty men of God who helped to form and fashion a mob into a nation and to rule and inspire and save God's peculiar people, in whom all the nations of the earth were to be blessed. There is something so ennobling about Christ's estimate of that broken column, that young life of thirty-three, as character is put above achievement, and the fulfillment of God's plans shown to be the measure of human greatness, for "beyond God's design no man's destiny or success can extend."

The personality of John the Baptist owed nothing to the ordinary conditions to which men

*John the Bap-
tist.*

attribute success in life. He was no reed shaken by the wind, the people's idol because the people's echo. He owed nothing of rank to the accident of birth, as no royal blood required that he be clothed in soft raiment or live delicately in kings' courts. His was an imperial manhood, and his royal trappings were those of fidelity to truth, which inspired in him the courage before which kings quailed. What man ever stirred the nation in all its history as did this only son of saintly parents, who were filled with the Holy Ghost no less than was their child who was to bear a name selected for him in heaven, where his name is even better known to-day than it is on earth? It was not alone that his ministry synchronized with the Sabbath year, when the people with enforced leisure turned aside to see this new flaming bush in the wilderness, to hear, after four hundred years of silence, another prophet, the Elias that was to come, despite his camel's-hair raiment and leather-girdle and desert fare, who was worthy to take his stand by royal Isaiah himself whose message had foretold him as no other prophet had ever been foretold. It was not his shrill, dervish-like voice, as if conscious that his mis-

sion as a herald was after all but that of a voice crying in the wilderness, "Repent ye; for the kingdom of heaven is at hand," that so affected the people as he bade them, "Make ye ready the way of the Lord, make his paths straight." What multitudes were those who flocked to hear the most stirring message in their national history and asked, What then must we do? "There went out unto him Jerusalem, and all Judea and all the region round about Jordan," as well as from distant Galilee. Publicans were there and rude soldiers who asked that question, and went home from their baptism resolved to extort no more unjust taxes, to exact nothing wrongfully, to no longer use their armed strength in deeds of willful violence, and even to be content with their wages. Proud Pharisees were there who learned that it was a vain boast to regard Abraham as their father when God could from these stones raise up children to Abraham. It was not what a man's father was, but what he was, that counted now, when "the ax is laid unto the root of the trees; and every tree that bringeth not forth good fruit is hewn down and cast into the fire." Sadducees were there who claimed not to believe in any future life, neither in angel

nor spirit, to hear John suddenly ask them, "Ye offspring of vipers, who hath warned you to flee from the wrath to come?" "But we do not believe in any wrath to come," they would reply. The unheeding voice simply cried as if it were the day of judgment, "Flee from the wrath to come." There are times when thunderbolts are logical. False views are not argued up, and they cannot be argued down. Negations are not arguments, and are not to be met with arguments." "Preach the preaching that I bid thee," kept Jonah's feet straight and his head steady and his courage true, and all Nineveh believed God; and put on sackcloth, from the greatest of them even unto the least. Had Jonah stopped to argue the first time any one questioned his message, he would never have gotten to the public square, much less have pierced the palace gates. John the Baptist, the mightiest herald whom God ever sent, never forgot that like Gabriel he stood in the presence of the Most High God. Men might question his message. That was their responsibility. His duty was to proclaim it as the very spokesman of Jehovah.

John the Baptist was so great that he was far more concerned to proclaim his message from

God than to know what men thought of it. Keeping himself out of sight, he was a mere voice, the vehicle of the Spirit. The foothill did not seek to hide the mountain. He was too manly to be willing to be esteemed for what he was not or did not have. So profoundly was the national mind impressed that he could have proclaimed himself anything and men would have believed him. When priests and Levites were sent from the very temple to ask him, "Who art thou?" he confessed and denied not, saying, "I am not the Christ." "What then? Art thou Elijah?" "I am not." "Art thou the Prophet that Moses declared should come?" "No." "Who art thou? What sayest thou of thyself? that we may give answer to them that sent us." "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet." The messengers of the Pharisees asked, "Why baptizest thou then, if thou art not the Christ, neither Elijah nor the prophet?" "I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire."

*The man lost
in the mes-
sage.*

Not even Christ himself had the ear of the nation more than his heroic and humble forerunner, who as the friend of the bridegroom could rejoice greatly because of the bridegroom's voice, saying, "He must increase, but I must decrease." "Suffer it now, for thus it becometh us to fulfill all righteousness," said Jesus to the only one worthy to baptize him; and the work of John was no less approved than the character of Jesus, as John beheld the dove-like movement of the Spirit of God as it abode upon him, while the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." The mightier personality than John the Baptist had now appeared to whom John pointed his disciples, saying: "Behold the Lamb of God that taketh away the sin of the world. He that sent me to baptize with water said unto me, Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen and borne witness that this is the Son of God." Mighty in his self-effacement, the great prophet of God, found his joy fulfilled in Christ's success as the people now began to turn to the Messiah. As for himself, the great-souled prophet

said, "A man can receive nothing, except it have been given him from heaven." The servant's destiny was the Father's will. Man is immortal till his work is done. John had seen his own chief disciples now become the disciples of Christ, and was glad.

John was too great not to rebuke sin in high places. An adulterous king who beheaded him believed in after years that Jesus was John the Baptist risen from the dead. Herod could only explain the greater personality by reason of the less. John must indeed have risen from the dead to do such works as could be wrought only by one whose very abode was the supernatural. But He alone could baptize with the Holy Ghost who ever dwelt in God and God in him. Nor was the wonderful personality of John the Baptist to be circumscribed in its influence either to his lifetime or to his own country. Twenty-five years at least after his death we find in far-off Asia Minor those who had knowledge of no other baptism than the baptism of John. John writing his gospel at Ephesus, where were still disciples of John the Baptist, needed to tell afresh the story of the man who was sent from God whose name was John. "He was a *burning* and so a shining

*Being dead
John still
spake.*

light; and ye were willing for a season to rejoice in his light." He came for a witness to bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. That was the true Light which lighteth every man that cometh into the world. It was from that source that John the Baptist derived his reflected light which shone as a morning star, burning and shining, until the light mingled with the radiance of the Sun of righteousness. But the friend of the Bridegroom will be a foremost guest at the marriage supper when the Bride hath made herself ready. The universe of intelligences will then know his rank with God and men.

But wonderful as was the personality of John the Baptist, and in a most remarkable degree filled with the Holy Spirit, yet it was a human personality, and so imperfect. As to Elijah, so to his successor, "the Elias that was to come," there came times of weak faith when some reassuring still small voice or loving, sympathetic message was necessary. Satan is ever watchful for exhausted nerves, famished for lack of rest and food or some escape from foul

*Discouraged
and helpless.*

prison air. John hopes against hope. Will not Christ soon begin to baptize with the Holy Ghost and with fire? With his fan in his hand will he not now thoroughly cleanse the threshing floor, and begin to gather his wheat into the garner while he burns up the chaff with unquenchable fire? How hard for Moses or Elijah or Isaiah or John to learn that he that believeth shall not make haste! It was the perfect calmness of Christ that showed his perfect faith and reveals him as the one perfect personality. Not for one instant did Christ falter, despite even John's anxious question, "Art thou he that should come, or look we for another?" Doubtless the faltering faith of his own disciples at the last was a yet severer trial, but he himself never faltered. It was not alone that he had faith in the Father; he never lost faith in men. When the Roman consul Varro was utterly defeated by Hannibal at the battle of Cannæ, his fellow-consul slain and eighty of the senators of Rome with him, and his army almost wholly cut to pieces, and the prestige of Roman arms was so dimmed that her allies turned from her as if she had been smitten with the pestilence, it was known that Varro, although escaping with only

*The noblest
Roman.*

a few horsemen, still believed that Roman valor would save the Roman people. It was that faith that led the Roman Senate to come forth to meet him and to thank him that he had not despaired of the republic. And Varro was right. Capua was to redeem Cannæ, and Hannibal's star declined from the hour when it seemed surely rising to the zenith. Rome could never forget the man whose faith remained unshaken. Possibly there is nothing for which we claim more than for men who have not lost faith in humanity. We shudder at the croakings of ill omen, whether from birds or men. "Men who impeach all mankind convict only themselves." The undiscouraged Christ is our File Leader and Captain. "He shall not fail or be discouraged till he have set judgment in the earth; and the isles shall wait for his law."

Christ perfectly not weakly human.

The perfect humanness of Christ has stood the scrutinizing gaze of the race which now owns his leadership, the leadership of a perfect character as well as of a Divine Saviour. He bulks more largely as an historic person who appeals so strongly to men of all ages and nations recognizing him as their great contemporary, while his teachings, his works, his example, him-

self, fill all literature and art and song. He was at once the leader of men and the lover of children, the bravest of men and the tenderest of companions, the world's most public-spirited citizen and the devoted patriot weeping over his doomed city and nation, self-conscious with a consciousness that swept all eternity in its thought and self-determining with a purpose that inwrapped a lost world in its firm embrace, the Wonderful Counselor, the Mighty, the Hero-God, the Prince of Peace. Only one being ever deserved and won such titles from mortal men, and that was the Son of God, who exchanged the existence-form of his eternal glory and took upon himself the existence-form of a man, and became obedient unto death, even the death of the cross. Wherefore God has highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. To his essential glory as the eternal Son of the Father is added the glory which comes from human gratitude and adoration and worship. Our human-

ity has been enlarged and realized and glorified since Christ wore it and has refused ever to lay it aside.

new meaning of personality.

Christ has given a new meaning to the idea of personality, both the personality of God and of man. His was the human life of God when the finite seemed scarcely able to hold what has sought to be revealed of the Infinite. The glory shining through the incarnate form on the mount of transfiguration and then again of the ascension, the voices of attendant angels at his birth and resurrection, the broken silence of God who must pronounce to the loving, trusting heart, "Thou art my beloved Son in whom I am well pleased"—all these tell how that the infinite embraces the finite as part of itself, and that God is not far from every one of us. So eager is God to catch our ear that after speaking in times past unto the fathers in the prophets, he hath in these last days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory and the very image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the

majesty on high. Could he indeed have been human whose personality so far transcends any other? The Docetists thought to honor Christ by denying him a human body, but the devout believer in every age has resented such mutilation of the perfect manhood of Jesus, crying, "Ye have taken away my Lord, and I know not where ye have laid him."

If we had not deemed that our humanity could receive and hold and show so much of God, it was because we had forgotten that it was for this reason that man was made in the divine image and after the divine likeness. Jesus Christ was such a being in his perfect humanity as God had always intended that man should be. For this reason the first Adam was made a living soul. But in his fall he lost that image through weakened intellect and depraved heart and impaired will, so that he could neither recover it for himself nor transmit it to his posterity. Therefore the Second Adam was made known to us as a quickening spirit, not only having this divine likeness, but capable of transmitting it. It was only one filled with the Holy Spirit, one to whom the Spirit was given without measure, who could baptize with the Holy

The quickening spirit.

Spirit. Human personality was not only restored, it was enlarged, it was vitalized, it was realized in Christ. The forgotten possibilities of human nature began to reappear as men received power to become the sons of God. For of his fullness have we all received, and grace for grace. What a succession of graces is bestowed on the sons of God as we are able to receive them, the lower giving place to the higher, but none save as they come from Him who is full of grace and truth. It is only by beholding him and his glory that we are changed from glory into glory. It is therefore unto Him who is able to do exceeding abundantly above all that we can ask or think according to the power that worketh in us that we give glory unto all generations, forever and ever.

The Holy Spirit comes only out of the perfected humanity of Christ.

Christ is become therefore the quickening spirit to our race, the one whose chief credential is that he baptizeth with the Holy Spirit. It was only out of his perfected and glorified humanity that the Holy Spirit could be given to men. It was part of the mission of Christ to reveal both the personality of man and of God. Now we are apt to think that there can be no true personality that is not limited and bounded.

Are we not made aware of our own personality by becoming conscious of other beings than ourselves? Are we not made aware of our own rights by the resistance which we encounter and by the claims of other beings? Yes, our self-existence is often made clearer to us by contrast with something other than ourselves, because we do not contain in ourselves the conditions of our existence. Not so the divine existence. It has no such limitations. It needs neither the consciousness of existence to be begun or to be continuously developed by something not itself. It has within itself all the conditions of existence. Therefore Lotze says: "Perfect personality is in God only; to all finite minds there is allotted but a pale copy thereof; the finiteness of the finite is not a producing condition of this Personality, but a limit and hindrance of its development."

Perfect personality in God only.

Despite our Lord's perfect humanity, he freely confessed the limitations made necessary by coming in human form. He needed to empty himself of his omniscience and of his omnipotence and of his omnipresence until after his resurrection and the assumption of his spiritual body. And so long as we are waiting for our full adoption, namely, the redemption of our body, we

ourselves cannot be made perfect, cannot realize our true personality to the utmost. But the whole process of true life in Christ is the getting ready for that fuller realization of our personality when in spiritualized nature we shall be made kings and priests unto God and the Father. To that end is given us the Holy Spirit who abode in John the Baptist and without measure in Jesus Christ, and for whose coming to abide with us forever our divine Lord said that it was expedient that even he himself should go away. This other Comforter, this Divine Paraclete, comes with none of the limitations which belong to our humanity, but with Christ as the highest expression of our humanity, our realized humanity and our Lord and Saviour, as his theme. He comes to take of the things of Christ and to show them unto us. The third great Personality in the history of the Church is none other than the Holy Spirit.

II.

THE PERSONALITY OF THE HOLY
SPIRIT.

(43)

Creator, Spirit, by whose aid
The world's foundations first were laid,
Come, visit every pious mind;
Come, pour thy joys on humankind;
From sin and sorrow set us free,
And make thy temples worthy thee.

Plenteous of grace, descend from high,
Rich in thy seven-fold energy!
Thou strength of his almighty hand,
Whose power does heaven and earth command,
Proceeding Spirit, our defense,
Who dost the gift of tongues dispense,
And crown'st thy gifts with eloquence!

(This grand hymn has always held the highest rank among poems addressed to the Holy Spirit, and was appointed to be used at the coronation of kings and emperors. Its authorship is unknown, although ascribed both to Charlemagne and to Gregory the Great.)

II.

THE PERSONALITY OF THE HOLY SPIRIT.

THE promise of the Old Testament was of the Divine Son; the promise of the New Testament was of the Holy Spirit. None promised the Holy Spirit with greater frequency and force than did the Son of God. It was impossible for the Holy Spirit to be given save out of the perfected and glorified manhood of the Son of God. Jesus Christ made personal the Deity. God was no longer mere Power or Force or Law, he was Love, after Christ came to reveal him. He was a Person loving, patient, merciful, just. God so loved that he sent his Son, and when the Son came he was ever speaking of the Father's love; and his own earthly life was simply the human life of God. As the sun seems larger when nearest the horizon, so God seemed more real as men saw his moral attributes tested under the conditions of the incarnation. The life of God in terms of humanity revealed him more clearly as a person. The wonderful per-

*The Holy
Spirit the
promise of
the New
Testament.*

sonality of Christ helped to make real the personality alike of the Father and of the Holy Spirit. Whatever the hypostatic union may mean besides, it means for us the blessed fact that God can so reveal himself through perfect humanity as that we are made conscious of kinship with him as we hold communion with him. Nature comes to consciousness in man, a person, capable of thought, affection, and will. God cannot be less than a self-conscious and self-determining Person unless he be less than man. How much more he is as an Infinite Person than the largest conception that we have ever had of personality, awaits of our growing knowledge of God in Christ.

*The difference
between a hu-
man and a
divine person.*

A human person, the crown of creation, represents or embodies only a fragment of human nature. No one man or person can be said to embody all of human nature. It takes all men, all human persons, to do that. But what for lack of a better, a higher term to denote the distinctions in the Godhead, we call a Divine Person, embodies all of the divine nature. All the Deity is in the Father, all is in the Son, and all is in the Holy Spirit. Each could not be a divine Person save as he embodied all of

the divine nature. Yet the divine essence may not be said simply to subsist in three modes. The very mode which embodies the divine essence discloses a Person, self-conscious, self-determining, and so capable of communing with another. God is not a unit, but a unity. God has not dwelt alone, a solitary unit from all eternity. There are three modes of one divine substance, or three distinctions in the Infinite Essence as revealed by the very nature of God as self-contemplating, self-cognitive, self-communing. There is the subject contemplating, the object contemplated, and the perception of the identity of both. Person is not an attribute of the essence, but a mode of the essence, an "existence-form" of the essence. There is but one divine essence in common to the three persons. A Trinitarian Person is the entire divine nature subsisting in a particular manner as Father, Son, and Holy Spirit.

The culminating point of the exaltation of Christ was when out of his perfected and glorified humanity, through which was made known the Father, was made known also and given to the world of believers the Holy Spirit. So intimate and sacred was the fellowship that each

was, as it were, his other self. "He that hath seen me hath seen the Father also." Even as he promises the other Comforter who shall abide with men forever, Christ declares, "I will not leave you desolate: I will come unto you." The very Holy Spirit thus proceeding from the Father and the Son is at once the Spirit of God and the Spirit of Christ. "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." All that is done by the Holy Spirit is done in the unity of the Father and the Son, just as all that is done by the Divine Son is done in the unity of the Father and the Holy Spirit. The Father, too, lives and acts in the unity of the Son and of the Holy Spirit. So that when our divine Lord gave his commission to the disciples it was to baptize in the name of the Father and of the Son and of the Holy Ghost. The gradual unfolding of the mystery of redemption was the gradual unfolding of the mystery of the Triune God. As the whole Godhead is revealed as engaged in the creation, when the Father who is always the supreme representative of the Godhead said, "Let us make man in our image and after our

likeness," so the Triune God is interested and engaged in the work of man's redemption. God and Father are interchangeable terms. What belongs to the three Persons of the Holy Trinity alike is usually assigned to the Father, to whom prayer is generally offered. In the soul's supreme need it prays to the Son and to the Holy Spirit also.

The Holy Spirit, the promise of the New Testament as Christ was of the Old Testament, is mentioned nearly three hundred times in the New Testament. One entire book is so given to the account of the coming and work of the Holy Spirit that while it is known as the *Acts of the Apostles* it may more fitly be known as the *Acts of the Holy Spirit*, or as the *Gospel of the Holy Spirit*, at least, as Luke denominates his gospel of our Lord, "of what he began both to do and teach." The four Gospels are the manifestation of Christ. The *Acts* and the *Epistles* are the preaching of Christ after that manifestation had been completed by his ascension. These were written in a very atmosphere of power, so supreme was the consciousness that God dwelt graciously within and was moving omnipotently without. The mighty movement

*The Acts the
Gospel of the
Holy Spirit.*

is felt in every page, as the Lord of the harvest had come and was sending out laborers into his harvest, and was gathering in the ripened grain as well as sowing the living seed in all the world. So long as the Church realized his leadership, as the personal representative of the glorified Lord, the Holy Spirit inspired hope and courage, and men labored and lived in the power of the Spirit. To fail to grasp or to deny the personality of the other Comforter, and above all his divine personality, meant the denial of the divinity of the Son of God to whom the Holy Spirit ever bore testimony. And to deny the divinity of Christ speedily included the denial of his atoning work. The doctrines of the cross and of Pentecost are closely connected. Unless Christ came into the world to save sinners the Holy Spirit has no worthy theme. The personality and divinity of the Holy Spirit are revealed no less than God the Father revealed his only begotten Son as the eternal Son and the Lamb of God slain from the foundation of the world. So vitally connected are the great teachings of our religion that where one great doctrine is assailed the fracture reaches into the very Trinity itself.

Hence in Paul's day he was concerned that believers everywhere should know Christ as one that baptized with the Holy Spirit. Not until this final proof was given could the disciples call Jesus Lord, for no man can call Jesus Lord save by the Holy Spirit. The Holy Spirit opened both men's understandings and the Holy Scriptures, giving intellectual and spiritual life, while he illumined the sacred pages of prophecy, and through quickened memories and vitalized minds brought all things to their remembrance and led them into all truth.

In our day with its tendency to materialism it is vital to know that the Holy Spirit is not merely the *esprit de corps* of the Church, but a Divine Person abiding in the Church. And it is no less vital to know that the true source of both order and life in the material universe is this same Divine Spirit. Materialism would deny the existence of all spirit, and would make thought itself simply a secretion of the brain. Matter would claim universal dominion, forgetful of Pascal's weighty words when he said that while man is a reed he is a reed that thinks. "Even if the whole world should unite to crush him, man would still be more noble

*Materialism
in our day.*

than that which kills him, for he would know that he dies, and the universe would know nothing of the advantage which it has over him." Man's personality ranks with him above all nature without it. But never is man so conscious of his real existence as a person as when he has a vision of God, or realizes his responsibility to God. Who dares deny the existence of a man who has violated the laws of life or the sanctity of the home? His personality seems girded with fire as he is separated from all others by his defiance of the laws of God and of man. His sense of guilt is the awful guardian of his personal identity in all lands and in all worlds. Personality is essentially ethical. The Holy Spirit dwelling in the unity of the Father and the Son, searching and knowing the deep things of God, is the most vital personality on earth, filled with a lofty and divine purpose that shakes the planet. He comes as the very executive of the Godhead. He is not a mere influence, an impersonal power, leaving us to ask what shall we do with it. He comes as very God, asking the question what he shall do with us. He is girded with divine majesty, as celestial fire attends his com-

ing and the rushing mighty wind heralds his approach, as if all the elements hastened to recognize that Sovereign who called order out of chaos as he brooded over darkness and confusion and said, "Let there be light." He who clothed himself with light as with a garment comes now to assert his supremacy alike over material and spiritual nature. In creation the Holy Spirit first manifested that glorious power which is to appear yet more glorious in the regeneration of the spirit and in the resurrection of the body. Only a divine Personality was worthy to follow the divine and glorified Son of God.

The Holy Spirit which came to us out of the perfected and glorified humanity of Christ is inseparable in our thought from Christ. Whatever of the incarnate person and work of Jesus belongs to him as the representative of mankind is under the Spirit's direction; while all that belongs to him as the representative of the Deity is the act of his own Eternal Spirit as the Son of God. Jesus must be glorified of the Father in his completed resurrection, which was his ascension, before the Holy Spirit could glorify him among men. The Holy Spirit has a

*Jesus the
masterpiece
of the Holy
Spirit.*

sharply defined commission of service in exclusive relation to the purpose and work of Christ. Since his ascension Christ is known only through the Spirit, and no longer after the flesh. Even to one who as the beloved disciple had so often leaned upon his breast, when the final and glorious revelation of Patmos is given, it was Christ revealing himself through the Spirit to one who was in the Spirit on the Lord's day. The Holy Spirit is the perpetual and only sufficient witness of the Lordship of Christ, and the one witness of the sonship of believers mediated through Christ. He is the interpreter of the mystery of the person of Christ. After Christ said, "It is finished," the application of the atonement remained for the administration of the Spirit. The very ministry of reconciliation is the ministration of the Spirit, without whose aid the world could never be convinced of sin in the rejection of Christ, or of righteousness in our ascended Lord as the only ground of human acceptance before the law, and of judgment in the separation of all who belong to the prince of this world and those who belong to Jesus its rightful Lord. As our risen Lord on the first day of his resurrection breathed on his

disciples and said, "Receive ye the Holy Spirit," he prepared them by the help of the Holy Spirit for every revelation and duty of the forty days, and for those ten days of waiting in faith and prayer for the promise of the Father, when the Holy Spirit should be given, not to the apostles only, but to the whole body of believers assembled in the upper room. It was the gift of power, it was the induement for service. It was the Holy Spirit that had perfected Christ's humanity now come to perfect ours as he should take of the things of Christ and show them unto us. It was the Spirit of Christ which dwelt in him without measure.

Because no impersonal influence could take the place of Christ's presence and guidance, the early disciples expected and welcomed the Holy Spirit as another Comforter or Strengthener, a very Paraclete or Friend in need, such as Christ himself had been to them. He was One with whom they could counsel, to whom they could pray, One who should guide them into all truth, and One who as Lord of the harvest should command and lead. So confident were they of all these needs being met by the Holy Spirit, a joint witness with them of the resurrection of

Nothing impersonal could take the place of Christ.

Christ, that they believed that he was the real self of the Church, the one Spirit, however diverse his gifts, whether of wisdom or understanding or speech. In their most solemn deliverances they were able to say, "It seemed good to the Holy Spirit and to us." They dared not disobey his voice when the Holy Spirit said, "Separate ME Barnabas and Saul for the work whereunto I have called them." And these chosen messengers, being sent forth by the Holy Spirit, went forth on that first great missionary tour which the Lord of the harvest had planned, to be followed by countless others until the final ingathering of the harvest.

The way in which the Holy Spirit was promised implied his personality. He was "the promise of the Father," as the Son had also been the promise of the Father. God *gave* the Spirit as God also *gave* his Son. He was promised as "another Comforter," which meant that he should be no less personal than was the first. All his acts were to be personal acts, as he was to "speak," to "convince," to "testify," to "guide," to "show things to come," to "glorify" Christ. Acts were possible toward him which would not have been possible toward a

mere influence or what was simply impersonal. Men could resist the Holy Spirit as their fathers had done, they could lie unto him, they could even blaspheme him, and so be guilty of an eternal sin.

The coming of the Holy Spirit was attended with supernatural signs and wonders as really *Supernatural signs.* as was the coming of the Son of God. The publicity of his coming was as much greater as Jerusalem was larger than Bethlehem, and the crowded city at Pentecost gave more of an audience than the shepherds and wise men, and midday was more public than night, and the sun was brighter than the star of Bethlehem, and the rushing mighty wind was more startling than the sweet strains of the *Gloria in Excelsis* sung by worshiping angels to attuned ears. There were flames of fire as symbols of the Shekinah; and gifts of tongues and of miracles; of healing and of interpretation; of prophecy and of discerning of spirits, which made good the promise of the departing Lord, "Greater works than these shall ye do also, because I go unto my Father." As against the scanty five hundred disciples gathered during our Lord's three years of public ministry were three thou-

said converts on the day of Pentecost alone. Christ was now lifted up, and all men were being drawn unto him. Not until after the true Lamb of God was offered was a single priest influenced. After Pentecost "a great multitude of the priests became obedient unto the faith."

When our Lord gave his divine commission to go preach and baptize in the name of the Father and of the Son and of the Holy Spirit, bidding his apostles to begin at Jerusalem and in Judea, in Samaria, and to go to the ends of the earth, he promised, as the one who baptizeth with the Holy Spirit, to be with them to the end of the earth. How glorious the fulfillment of that promise by the blessed epiphany of the Spirit in every appointed field of labor! At Pentecost Christ baptized with the Holy Spirit, declaring that this was the fulfillment of what had been preached by John the Baptist. So wonderful was the miracle of this baptism with the Holy Spirit that Parthians and Medes and Elamites and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners

*Baptizing
with the Holy
Spirit the
epiphany of
the Holy
Spirit.*

from Rome, both Jews and proselytes, Cretans and Arabians, heard the apostles speaking in these various tongues the mighty works of God. What had taken place in the more public assembly in Jerusalem may be called the first epiphany of the Spirit. After Peter and John had spent the night in prison following the healing of the lame man at the Beautiful Gate of the temple, and the memorable discourse that proclaimed Jesus and the resurrection, and they had declared their purpose to obey God rather than men, in the more retired place of their meeting whether in Jerusalem or the suburbs, another mighty display of the Holy Spirit's presence was granted, shaking the very place where they were gathered together. All the cities round about Jerusalem were emptied of their sick folk and those possessed with unclean spirits as they were brought for healing to the apostles who were filled with the Holy Spirit. Every epiphany of the Spirit meant a mighty movement of power that swept multitudes into the fold of the infant Church. But not only in Jerusalem and in Judea were granted such wonderful displays of divine power, but Samaria that was included in the commission was to have one of

her own. As John accompanied Peter to the Samaria where he had once asked permission to call down fire from heaven that he might destroy the place that rejected Christ, he was now to learn what manner of spirit must be theirs whom our Lord could use when he would baptize with the Holy Spirit. To the converts of the faithful ministry of Philip there was to be given more than the baptism of water which they received at his hands. As Peter and John prayed for them that they might receive the Holy Spirit, such speedy answer was given and such a change wrought upon the new disciples that Simon Magus would fain have bought with money the power which comes alone from heaven. Again this display of divine power opened the way to many villages of the Samaritans where the apostles preached the gospel of the risen Lord.

While Philip was caught away by the Spirit for other noble service in the chariot of the treasurer of Queen Candace, it was not alone that he might send back to Ethiopia an intelligent and devout convert, who should plant the true faith where it remains until this day, but under the quick movements of the Spirit should

preach the gospel in all the cities from Azotus to Cesarea. And in a land so filled with Gentiles Philip was to be a forerunner of an apostle who is soon to come from Joppa, however reluctantly, to preach to the household of Cornelius the Roman centurion, representative of the entire Gentile world from which he was the first convert, and to witness the same wonderful epiphany of the Holy Spirit, with all the attendant marks of divine energy and power as he had witnessed at Jerusalem, in Judea, and in Samaria. Who ever had a more serious audience than Peter when the noble Roman said, "Thou hast done well that thou art come. Now therefore we are all here present in the sight of God to hear all things that have been commanded thee of the Lord"? The miracle of tongues was repeated for such hearers. Peter remembered again what the Baptist had declared concerning Him who should baptize with the Holy Spirit, and as he recited the events to the apostles they held their peace from any adverse criticism of what God had so graciously approved, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." The last epiphany of the Spirit opened

alike the Gentile world and loosened the yet more rusty hinges of the hearts of the apostles, and in that order. In fact, has not this been the case since Pentecost that the Spirit was poured out on all flesh, and that a genuine upward movement has taken place since that hour without which the conversion of heathen nations would have been impossible? Has there not been more "earnest expectation" among the nations that sit in darkness than of consuming zeal among those who have seen the great light? Nothing short of such epiphanies of the Holy Spirit as were given wherever the apostles went as commissioned by their Lord would have sufficed to take away the veil from their eyes, a veil never removed finally until we feel, not that the Spirit belongs to us, but that we belong to the Spirit of God. How startling it may be to find when the books are opened how more responsive to the heavenly vision has been many a devout Cornelius than some Simon Peter called to be an apostle! Possibly we would find that a man of Macedonia calls from every shore if our hearts were keyed to fuller sympathy with the lost sheep, the other sheep which Christ hath which are not of our fold.

The authority attached to the words of the Holy Spirit emphasized the sacred dignity of his person. No more was the Christ of God authenticated by the voice of the Father, saying, "This is my beloved Son," than was the Holy Spirit authenticated by the voice of the Divine Son. This was done not only at the last Supper, when most of our Lord's discourse was about the other Comforter, the Spirit of Truth, who should come, but by the definite assurance that they should not depart from Jerusalem until they should be indued with power from on high to make them witnesses in all the world. As the whole of the Acts was summed up in that sentence, so the whole of the Apocalypse was given in epitome as the Son of God seven times authenticated the voice of the Holy Spirit by saying, "He that hath ears let him hear what the Spirit saith unto the churches." So fully did the voice of the Spirit become the voice of the Bride that they mingle and blend in their call for the return of the Bridegroom as the Spirit and the Bride say, "Come." "Yea, saith the Spirit," is the delightful refrain of the whole book.

Because Ananias and Sapphira invaded the

Why the sudden fate of Ananias and wife.

sanctity of the Holy Spirit's presence with a lie, they were smitten dead. Peter's words explained the tragic scene as they were borne out to burial. They had not lied unto men, but unto God. How awful the majesty of his person when all manner of sin might be forgiven men, and yet he that blasphemed against the Holy Ghost had never forgiveness, for his was an eternal sin! How the early Church learned that the immediate representative of Christ, who alone proclaimed and made possible for men to understand his Lordship, must in all things be obeyed. All the warmth and glow of a great revival in Samaria could not hold Philip from the solitary chariot where the Spirit commanded him. Peter dared no longer to call common or unclean what God had cleansed, and with all the prejudices and narrowness of his Jewish and provincial life to overcome he hastens to the Gentile household at Cesarea. The Church at Antioch, despite their attachment to Barnabas and Saul, must heed the Holy Spirit's command when he says, "Separate me Barnabas and Saul for the work whereunto I have called them." Paul and Timothy are sure of a great and effectual door opened in populous Asia,

where the seven churches of Asia were waiting for the gospel; but the Spirit suffered them not, and they dared not disobey the call from Macedonia. The seed must be sown in Greece, the gospel must be growing apace in Europe, while the work is being done in Asia where they can shortly return. The Church at Jerusalem dared do none other thing than that which seemed good unto the Holy Spirit and unto them. The Holy Spirit proceeding from the Father and the Son was the Eternal Spirit, searching and knowing the deep things of God as well as the hearts of men. He who came as the Spirit of Truth to guide men into all truth made unquestioning obedience the condition of his guidance and leadership. Loving and gentle, finding us in greater depths of our being than we had ever known ourselves, helping our infirmities as we know not how to pray as we ought, we find the Holy Spirit himself making intercession for us with groanings that cannot be uttered, giving us spiritual longings even when our language is inadequate to shape our prayers aright. How vital not to resist or quench or grieve or tempt the Spirit of God whereby these gracious helps were possible! It was the fact of their

66 *The Personality of the Holy Spirit.*

yielding themselves to Satan in a conspiracy to tempt the Holy Spirit to leave the infant Church forever, after such lying and hypocrisy, that made the sin of Ananias and Sapphira so odious. Only what was personal could feel so deeply this affront to purity and truth. The Holy Spirit as the Spirit of Truth has only condemnation for whatsoever loveth and maketh a lie. Was it because the offense was the greater after our Lord's denunciation of hypocrisy that the condign punishment was so speedy and unhesitating?

*The offices of
the Holy
Spirit.*

By virtue of the exalted offices of the Holy Spirit we are assured of his personality. He must be possessed of the highest order of intelligence and of sensibility and of will to be the Teacher, Comforter, and Administrator of the Church. He is the source of intellectual life as well as the teacher and guide of the inquiring mind. While there is a spirit in man, it is the Spirit of the Almighty that giveth understanding. Our very rational nature is his gift. Whatever the various intellectual gifts of men, whether for art or administration as with Bezaleel and Joseph, whether for statesmanship or generalship as with Moses and Joshua,

whether for the judiciary or the throne as with Samuel and David, whether the eloquence of an Apollos or the logic of a Paul, there are diversities of gifts but the same Spirit. "To each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another, gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will." The notable gifts following Pentecost had their origin in the same Omniscient Spirit from whom man received all his intellectual gifts in germ, and Pentecost was but a bringing out possibilities of which men scarce dreamed as part of the common inheritance of the race. Men of genius in all ages and lands have been dimly conscious of some intelligence which they would invoke as their muse, and were conscious of greater mental acuteness after invoking his aid.

Can it be that the unknown God which they ignorantly worshiped we can now proclaim as the Light that lighteth every man that cometh into the world? God giveth not his Spirit by measure. The limitation is never in God's unwillingness to bestow, but in man's incapacity or indifference to receive.

*The Spirit of
Truth the
great Think-
er of the
universe.*

The Spirit of Truth is ever seeking to make "sons of light," because they have the light and believe on the light. To the anxious question of the only Judas (not Iscariot) capable of such spiritual longings, "Lord, how wilt thou manifest thyself unto us and not unto the world?" Christ taught that obedience was the organ of spiritual knowledge. "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my words." It was immediately following this declaration that Jesus said, "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." To the Holy Spirit we owe the entire body of sacred literature, whether of the Old or the New Testament, as he found obedi-

ent and holy men who were borne along by the Holy Spirit, responsive to his guidance, and all their powers consecrated to his service. He not only brought all things to the remembrance of the sacred penmen who wrote the Gospels, thus guaranteeing the accuracy of their records, but guided into all truth the apostles who submitted themselves to his leadership as the Holy Spirit took of the things of Christ and showed them unto them. The intellectual awakening that followed the ascension and Pentecost, when the supernatural seemed to have entered forever into the world of nature as the God-man bore with him in perpetual incarnation his glorified body and yet held constant communication with men by the Holy Spirit, marked an epoch in the world of mind. The mightiest Thinker in the universe had become the Teacher of men, and his unvarying theme was the Person of the Son of God, in whom were hid all the treasures of wisdom and knowledge. What power of illumination had he in convincing men of sin, what convictions he wrought as to the righteous Lord from heaven who had returned to heaven, and what displays of the judgment of the world since its rightful Lord had come to

assert his supremacy and the prince of this world who had so long claimed its homage was exposed and cast out as an impostor! "The history of the world is the judgment of the world."

Comforts through the truth and by personal love.

The Holy Spirit who guides into all truth becomes the Comforter or Strengthener of men. He gives comfort as he gives strength, the strength which comes from clear conviction, ample light, the knowledge of Christ whom we have believed. "We have a strong consolation who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus hath entered for us." We are comforted by the light that shines out of darkness, more glorious than that which shone at creation, for it now shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. He comforts us by the Spirit of love through whom the love of God is shed abroad in the heart by the Holy Spirit that is given unto us. The kingdom of God is righteousness and peace and joy in the Holy Spirit. It is thus that the

God of hope fills us with all joy and peace in believing, that we may abound in hope, in the power of the Holy Spirit. It is he who makes possible the communion of saints who are conscious of his love as a motive, so that Paul writing to the Roman believers says: "I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest."

The Comforter who bears witness with our spirits that we are the children of God is indeed our Strengthener as he teaches us to say, "Abba, Father." He is the God of all comfort who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. This is pre-eminently the communion or the communication of the Holy Spirit to us in his office of Comforter as he reaches the heart through the intellect and enables us to give to every man a

*The God of
all comfort.*

reason for the faith that is in us. Therefore Paul was far more concerned for spiritual states than for spiritual gifts. Better than the gift of tongues or of knowledge or of prophecy was the spiritual state, the abiding state of love as well as of faith and of hope. What could not one endure with abiding love that taketh no account of evil, that rejoiceth with the truth as a permanent possession, that beareth all things, believeth all things, hopeth all things, endureth all things? Love never faileth. The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faithfulness, meekness, moderation. Paradise is restored when the boughs of the tree of life bend with such celestial fruit.

*The executive
of the God-
head is the
Lord of the
harvest.*

Now the great Lord of the harvest, as the executive of the Godhead, is the Administrator of the Church. He has called it into being. The *ecclesia*, "the called out," is the general assembly who have responded to his call because they first responded to his teachings and have known his power to comfort and to strengthen. "Where the Spirit is, is the Church!" As many as are led by the Spirit of God, these are the sons of God. For these received not the spirit of bondage again unto fear; but they received

the spirit of adoption. The Spirit himself who bears witness with our spirits that we are the children of God teaches us that if children we are heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him that we be also glorified with him. In like manner the Spirit helpeth our infirmities of whatever sort, putting into us his courage, his power, that we may be strengthened with might by his Spirit in the inner man. Now it is according to this power that worketh in us that we can give glory in the Church and in Christ Jesus unto all generations forever and ever, unto him that is able to do exceeding abundantly above all that we ask or think.

The mighty Lord of the harvest knows every square mile of this planet where he claims dominion in the name of the Son of God, to whom has been promised the heathen for his inheritance and the uttermost part of the earth for his possession. It is through him that Ethiopia stretches out her hands unto God. While we think in individuals he thinks in nations. In holy confidence of the certain outcome, he has even recorded for our instruction some of his "field notes" as he has surveyed the world which is

the field. Listen to the record: "In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth: for that the Lord of hosts hath blessed them, saying, Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance." When this triple alliance is formed, the map of the world shall be changed for the new heavens and the new earth wherein dwelleth righteousness. Yet the zeal of the Lord of hosts will perform it.

*Overcomes
inertia.*

The Lord of the harvest, to whom we are bidden by our Lord to pray that he may send more laborers into his harvest, shows his sovereignty over men not only in opening doors and breaking down the walls of hermit nations, showing that the hearts of kings are in his hands and he turneth them whithersoever he will like rivers of water, changing dynasties and overturning kingdoms, but he can even overcome the selfishness and narrowness of his messengers until they think only of their mission

and their message. He can hurl a reluctant Jonah "with the force of a catapult fully three days' journey into the heart of Nineveh" to preach the preaching he is bidden, or can send a Hebrew of the Hebrews far hence unto the Gentiles, transforming and ennobling human personality until it becomes a chosen vessel unto God to convey his name unto kings and the distant nations of the earth. He gives the power of the keys to the men that are able to receive them, and he fills and enlarges men that they may be able to receive them. The measure of the Spirit's power is found in the resistance to be overcome, whether in human inertia and indifference or in selfishness and pride, and even hatred of that which is good, as the carnal mind is enmity against the law of God. His greatest work is spiritual, the awakening and conviction and conversion and regeneration and adoption of sons, the giving men the power to become the sons of God and then directing that new power into unselfish service.

The ministry of the Spirit is best seen in the ministry of holy men and women whom he hath created anew in Christ Jesus unto good works, in the multiplication of himself through believ-

His reproductive power as the mightiest personality.

ers filled with the Holy Spirit. "God manifests himself through his Son, but gives his life through his Spirit." It is the life-giving Spirit, imparting repentance, faith, hope, love, courage, who is the great Administrator of the affairs of the kingdom. Would you realize his work? "Think away all the nineteen centuries and all Christendom and stand face to face with eleven men and their Lord promising to guide them into all truth." Whatever increase Christ's kingdom has had since the beginning has been through the power of the Holy Spirit, and whatever success it shall have in the future must be through the same divine agency and his power of reaching, renewing, inspiring, and commanding men. What personality has ever swayed men as has the Holy Spirit? He fills with new recruits the ranks which death has thinned; he moves men mightily with the memory of their Lord until the love of Christ constrains them; he gives them assurance of sonship and heirship of God and kinship with men, until he gathers together the mighty army of witnesses of the resurrection of Christ, and with himself as a co-witness he leads them forth, conquering and to conquer. Napoleon's presence on the battlefield was always

counted as equivalent to forty thousand men; but the presence and leadership of the Holy Spirit can be reckoned only in terms of divine energy, and not of human numbers. One with the Holy Spirit always makes a majority, as when Athanasius stood against the world!

Perhaps in nothing is the personality of the Holy Spirit more apparent than in his power of *The love of the Spirit.* reproductiveness. He gives life because he is life, and power because he is power, and love because he is love, and truth because he is truth. The Christ he preaches he is ever reproducing in human lives. He eliminates selfishness, and so strengthens personality. Personality is not an evil and a hindrance as Buddha taught; nor is progress possible only with the gradual evacuation of consciousness, of desire, and of personality. With Christ comes a full personal conscious life through which a man realizes his own soul and its salvation as he exclaims, "For me to live is Christ!" As the supreme quality of the divine personality is love, the human soul realizes that love shed abroad in the heart by the Holy Spirit that is given unto it, and knows itself a son of God. With conscious sonship comes conscious power of service, largeness of

vision, a sense of the Lordship of Christ, a new realization of the divine resources, a consuming zeal, an unfaltering faith, a love that never faileth, and then the word of triumph, "I can do all things through Christ that strengthens me." The consciousness of power comes with the anointing of the Spirit, whether for Isaiah or Jesus, whether for Stephen or Paul: "The Spirit of the Lord is upon me, for he hath anointed me to preach." It is this that makes the gospel to be the power of God unto salvation, both in them that speak and in those who hear.

The saints of every century live Christ.

An early Christian poet had a vision that all the cities of the earth should offer the Lord, when he comes to judge, the relics of the martyrs who slept in them, and not one city in all the world would fail in the gift. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The Spirit-born tell of the Spirit's power, and yet who can reckon the number of the sons of God, the transformed lives, the saintly souls who are born and are led of the Spirit of God? The influences of the Spirit have been often invisible; we could not tell

whence they came or whither they went next on their mission of power, but we have with us the results in holy lives. It was this that so deeply impressed Professor Seeley when he wrote "Ecce Homo." "Among all the men of the ancient heathen world there were scarcely one or two to whom we might venture to apply the epithet 'holy.' In other words, there were not more than one or two, if any, who besides being virtuous in their actions were possessed with an unaffected enthusiasm of goodness, and besides abstaining from vice regarded even a vicious thought with horror. Probably no one will deny that in Christian countries this higher-toned goodness, which we call holiness, has existed. Few will maintain that it has been exceedingly rare. Perhaps the truth is, that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his mere presence has shamed the bad and made the good better, and has been felt at times like the presence of God himself. And if this be so, has Christ failed? or can Christianity die?" The savage groping after God calls him the Great Spirit, and worships

power. To the Christian he is known as the Holy Spirit, who alone can make saints.

The flaming tongue only possible to the heart of fire.

The great work of the Holy Spirit at Pentecost was the enabling the saints for a totally new energy of testimony to Christ. It was the flaming tongue that told of the heart of fire. The rushing mighty wind might have passed and God not have been in the wind, so far as any results to the race went. But God was in the still small voice of glowing testimony to a risen Lord. The Holy Spirit created not only a clean heart, but renewed a steadfast spirit within men. Few there are who if they have not known God themselves but are acquainted with some one who has known him. Separated thus by but one remove from God, they have seen his presence and power in transformed lives. "The glory of God is the living man, and the life of man is the wisdom of God." Whence came this knowledge of God in Christ? The Holy Spirit does not testify of himself, but he takes of the things of Christ and shows them unto us. His constant theme is his masterpiece, the perfect humanness of Christ as the vehicle of his divinity, and so the perpetual Incarnation. Human genius, too, has sought in painting and

sculpture, in epic and song, in oratorio and anthem, as well as in sermon and book, to give an adequate portrait of Christ, a human reproduction of this great masterpiece. Angelo never touched his hand to his brush until he had steeped his inmost soul in prayer. The author of the *Paraclete*, who now has his open vision, strikingly says: "It would seem indeed as if one or two Christs had actually been painted under the direct inspiration of the Holy Spirit, and yet as if the hand of the painter had failed the Inspirer himself. And as if the painter too had reeled just as he was about to add the touch that would have shown divinity. There is a better Christ in every broken heart than can be found amongst the artistic treasures of men,—a Christ full of sympathy, very pitiful and gracious, stooping with infinite condescension, and counting no service mean. Who would have only a portrait of Christ when he can have in his heart the Son of God himself?" It is this Christ, who we know not after the flesh but after the spirit, whom the Holy Spirit alone can reveal; and in showing us the Son, we see the Father also.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all.

III.

THE HOLY SPIRIT THE AUTHOR OF
SACRED LETTERS.

(83)

I see that the Bible fits into every fold and crevice of the human heart. I am a man, and I believe that this is God's book because it is man's book.—*Hallam*.

He that taketh away reason to make way for Revelation puts out the light of both.—*John Locke*.

That is not an act of religion that is not an act of the understanding; for that is not a religious act that is not human. They are greatly mistaken who in religion oppose points of reason and matters of faith: as if nature went one way and the author of faith another.—*Whichcote*.

III.

THE HOLY SPIRIT THE AUTHOR OF SACRED LETTERS.

“God who spake unto the fathers *in* the prophets hath spoken unto us *in* his Son.”—*Revised Version.*

PERHAPS the most notable proof of the personality of the Holy Spirit is his contribution to the literature of the world. He was the author of letters, and the earliest of the world's literature, as certainly the most influential, was that which came to us from the world's first and greatest Thinker. His first theme was what we might expect—the poem of creation, as he sings of what none other can more than imagine, but of what he was witness. Like much of the choicest and most permanent literature of the world, it is autobiographical. As the human heart is best depicted when the writer dips his pen in his own blood, so no one knoweth the things of God, or can reveal them, save the Spirit of God. God reveals them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God. Thus while the

The most notable contribution to the world's literature is autobiographical.

Spirit is giving the account of creation, he is also revealing the Creator. It is the story of Reason giving orderly form and sequence to events, of Spirit ruling over matter, of God creating alike the home and the soul of man, and bestowing upon man the gift of reason, whereby God and man together were henceforth to take the raw material of a world and shape it into its present habitable conditions, with drained swamps, and navigable rivers, and felled forests, driving away the wild beasts to yet more remote hiding places, while man should tame and domesticate the rest for his own use. So soon as man emerges as an ethical being, all interest centers in him whom God pronounces very good and with whom his Maker delights to walk and talk in the cool of the day. His struggles against evil, his fall from original uprightness, his hiding from God with whom he had been on terms of holy intimacy, the loving search for the lost son as the Father calls, "Adam, where art thou?" tell of a God who never ceased speaking in terms of affection even when he announces the consequences of sin. The gospel of creation, of man made in God's image, precedes the gospel of redemption, the promise that

the seed of the woman should bruise the serpent's head. God's own Son should share in the conflict and on the side of man. Man need never lose heart with such assurance of help toward self-mastery and final triumph. Creation itself cannot hold the writer from the story of redemption.

The Bible is the history of the self-manifestation of God. All its annals, wars, exiles, captivities, conquests, changing dynasties, are subordinate to God's discovery and development of men who were able to know God and to share with others that knowledge. Whatever the world may think of an inspired Book, it profoundly believes in inspired men. Such men have not only the ear of their own times, but much more of later times. The fathers may destroy the prophets while the children will build and adorn their sepulchers. These inspired men are God's epistles to be read and known of all men. Their biographies give a special charm to the sacred pages of the Bible. Nay, they make the Bible a supernatural Book, alike by what they become through their strivings to know and to serve God, and by the words in which they record their experiences and the commands and the rev-

*The world
believes in
inspired lives.*

elation of God. They transcribe what is first written on their own hearts. They tremble with the deep emotions which are vital, even until now, in their writings. Their sobs and prayers, their sins and repentance, their misgivings and tears, their growing faith in the supernatural until it becomes trust in a Person, all appear in the sacred writings because they first existed in human lives, selected lives, if you will, that through them God might reveal himself. For there is what Canon Liddon called "the inspiration of selection," the special calling out and development of certain men and nations, that in them all the nations of the earth should be blessed. With God there is no respect of persons, save as relates to the general good of all. His elect are the servants of all.

Heaven doth with us as we with torches do,
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched,
But to fine issues.

"The inspiration of selection." It is no great strain on our faith in the supernatural to be asked to believe that during a period of some sixteen hundred years about thirty-six men, belonging to a peculiarly religious peo-

ple as compared with their contemporaries, gave to the world of letters sixty-six books which, because of a most remarkable unity, are called one Book, the Book, the Bible. These books they claim to be their experiences or the experiences of others, the story of the human spirit in relation to God, the Father of spirits. Some of the writers claim to have had a message direct from God, and tell the very language in which they received it. "The word of the Lord came unto me." With some this message awoke such a sense of responsibility that they speak of it as "the burden of the Lord." They themselves were first inspired by a sense of the divine presence and authority before others bowed before their words as coming from God. They were good men—nay, holy men—and were borne along by the Holy Spirit, whose penmen they were, to record at once their own experiences and the truths which burned as fire in their bones. Sometimes they confess that they were unwilling messengers who would fain have escaped the responsibility of being spokesmen for God. They record their own humiliation, as God, having laid hands on them afresh and disciplined them for such service, sent them to

some remote Nineveh with a message that first burned in their own hearts and set a vast city on fire. They spoke with such conviction that God had sent them as that kings were awed by their words and whole nations were bowed in sackcloth. Whether they were prophets to others or to us, they were at least to those who heard them. Men might disregard their message and yet confess their authority. Success in influencing to right action was not a necessary credential of such messengers. "And they, whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them." The good seed are ever the children of the kingdom, as the Lord himself declared.

The inspired man means the inspired message.

In one notable instance, the prophet Jeremiah was inspired for his heroic work by the assurance that before his birth God had chosen him to be "a prophet unto the nations." "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, and to destroy and to overthrow; to build and to plant." The spokesman of Jehovah was first empowered by Jehovah. "Thou therefore gird

up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at them, lest I dismay thee before them. For, behold, I have made thee this day a defensed city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the Lord, to deliver thee." Such heroes, men of moral sinew, the world believes in. If the man be inspired, why not his message? If God has put fire in his heart, why not the tongue of flame upon his brow? A Pentecost which transforms timid men into heroes and makes the faltering tongue brave with glowing testimony is self-evidencing. We believe their words because of the transformed lives of the men who speak them. "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Peter's words were but his own experience and the experience of every spokesman of this sacred Book, even of our Lord who said,

“The Spirit of the Lord is upon me, for he hath anointed me to preach.” The message itself points to the authority on which it is spoken. It is not inspiration which is proof to us of the excellence of the message, but the message and the messenger are the proof of the inspiration.

*Attuned spirit
its needed for
the wireless
telegraphy of
heaven.*

The Author of Sacred Letters is first of all the Author of Inspired Men, of that elevation of spirit that makes possible its exalted use as the candle of the Lord. There can be no inspired book without inspired lives. The strings must be attuned before the divine harmony can be heard. There must be holy men if there be a Holy Book. The Bible is largely the story of the development of these holy men, the pen-men of the Holy Spirit. We believe more and more in the Book because we believe in them, and especially of Him to whom they testify. The men whose lives are keyed to the supernatural authenticate their own message, even though they may understand it not, “searching what time or what manner of time the Spirit of Christ which was in them did point unto when it testified beforehand the sufferings of Christ and the glories that should follow them.” It is the Spirit of Christ in them that authenticates

the message of holy men in all ages. For though the notes of that voice may seem far and dim at times, yet they are ever in harmony, for the testimony of Jesus is the spirit of prophecy. The testimony of the men whom Christ helped is the testimony of men like Moses, who rejoiced to see his day and saw it and were glad. "But for my daily range among the fields of holy writ, I might despair," said Tennyson. Inspired lives still inspire, and will.

The Word of God is the sacred and inspired record of God's self-manifestation to chosen leaders, whether before Christ or following Christ, and above all in Christ and through Christ. We have boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh. Directness of intercourse with the supernatural by means of this new and living way of the Incarnation marks the Christian religion. The religious faculty in man finds its true environment in the atmosphere of revelation as the Word becomes flesh and dwells among us and we behold his glory, the glory as of the only begotten of the Father, full of grace and truth. But this

*Directness of
intercourse
with the su-
pernatural.*

culminating disclosure through a perfect man follows countless disclosures through imperfect men. For God who in sundry times and in divers manners spake in times past unto the fathers in the prophets hath in the last days spoken unto us in his Son. It is perfectly legitimate to interpret the words of the prophets by the help of the words of the Son of God to whom they testified, for it was the Spirit of Christ in them that spoke. They sought to show us the Father no less than did the Son of God, and God sought to prepare them to speak as he prepared Christ, who, though he were a Son, yet learned he obedience by the things which he suffered. Each life incarnated what was possible of God for us, but the fullest and only complete incarnation was possible only to the one perfect life and in it. But the Captain of our salvation who should bring many sons unto glory was himself made perfect through suffering. Each revelation of God to men is through some trembling or rejoicing soul. Only those who have first heard the voice of God can repeat it to men. But it takes insulated souls to receive and deliver the divine message. The desert and mountain top, by the river Chebar in

the land of the Chaldeans, or on lonely Patmos, are often the places where God gives his fullest self-revelations to those who are able to receive them. God's guest chambers where he hides those to whom he will give audiences are not only his munitions of rocks, but even the prison houses which are builded by men. Jeremiah's dungeon in Jerusalem and Paul's Mamertine prison in Rome were near alike to the ear and mouth of God. Thus God inspires men who speak for him.

If chosen souls could never be alone
In deep mid-silence, open-doored to God,
No greatness ever had been dreamed or done.

The astronomer who would turn his powerful lens upon some distant planet must shut out all the world beside. If thine eye be single, then shall thy whole body be full of light. God's spokesman must be like John the Baptist, himself a burning and a shining light, if many are to rejoice in that light. If there are inspired men, there will be no difficulty about an inspired Book. He to whom the Spirit was given without measure is fitly called the Word of God. Because the Father was able to say, "Thou art my beloved Son in whom I am well pleased,"

he could also say to the lonely watchers on Hermon who saw the disappearing forms of Moses and Elias, and beheld henceforth no man save Jesus only, "Hear him." God hath in these last days continued to speak unto us in his Son, whose inspired life ever interprets his inspired words. So supreme and final are his words that Amiel ventures to say, "About Jesus we must believe no one but himself." When the sun has risen, the stars fade into his larger light.

*Men's faith
in a God who
incarnates
himself.*

Men's living, working faith in God is measured by their faith in a God who has incarnated himself in good men. It is the living epistle that is the best credential of the written book. The charm and glory of the Sacred Literature are its holy lives; God is ever speaking to us through them. St. Athanasius described the Jews as "a sacred school for all the world of the knowledge of God and of the spiritual life." The world is better and homes are safer when a Joseph cries, "How can I do this great wickedness and sin against God?" Men and women are braver when a Daniel so lives that no fault can be found against him, unless it be his daily habit of prayer to the God of his fathers. Fearless Elijah, who talks so much with God that

he carries the key of heaven at his girdle, leaves seven thousand disciples who have not bowed the knee to Baal, despite the royal patronage of idolatrous worship. John the Baptist fears God too much to fear any one else, and though beheaded by Herod for his rebuke of his adulterous life, even in his death the king feared him more than in his life, and supposed that Jesus himself must surely be John the Baptist who had been beheaded and who had been raised from the dead. It is thus that God speaks through human lives even more than through human words. The Holy Scriptures are first of all the records of how God made the holy men who later wrote as they were moved by the Holy Spirit. We are ready to accept the writings of Moses after we have seen the self-mastery of the man, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." Who would not want to read the story of the

inner life of a man who, with all the allurements of a life of sense, looked not upon the things which are seen and temporal, but upon the things which are unseen and eternal. Says Bunsen, "History began the night that Moses led Israel out of Egypt." Men have never questioned the historical character of Moses, who did so much toward both making history and writing it. But he was not more learned in all the learning of the Egyptians, and thus fitted on the human side, than he was schooled in the things of God. The history which he *was* gives value to the history that he wrote. Such a life would make any literature sacred wherever it was found.

The Hall of Fame.

The Hall of Fame given in the eleventh chapter of Hebrews forever establishes the Bible as a sacred book. But just such portraits are found in every book of the sixty-six, and all these sixty-six books, like so many pieces of rare mosaic, make the matchless portrait of Christ; for all these saintly men and women endured as seeing him who is invisible. They all rejoiced to see Christ's day, and saw it and were glad. It was the Christ of their experience who became the Christ of prophecy and of song.

Vainly they tried the deeps to sound
E'en of their own prophetic thought,
When of Christ crucified and crowned
His Spirit in them taught:

But he their aching gaze repressed,
Which sought behind the veil to see,
For not without us fully blest
Or perfect might they be.

Peter may complain of inspired Paul that there are some things in his writings hard to be understood, some things which words were too poor to convey, but he could not complain of our "beloved brother Paul," whose life the Holy Spirit was making that Luke might record it, and that Paul might draw on it to show that a man might still be a temple of the Holy Spirit. Let Paul himself tell us, as he told the Romans, the chief use to which he put the Holy Scriptures, of which, like Timothy, he had been a devout student from his youth: "For whatsoever things were written aforetime were written for our learning that through patience and comfort of the Scriptures we might have hope." "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness." Our religion

is not the religion of a book like the Koran, incapable of a translation into any other language than the Arabic without losing its sacred character, a book that makes fanatics and not saints.

Ours is the religion of a Person, not of a Book.

Ours is the religion of a life, of a Person whose promised coming lit up the world like a morning star as kings came to the brightness of his rising. "The wise men of the East came to his cradle, and the wise men of the West started from his cross." Holy men of old wrote in syllables and letters as they were able to give utterance to the life of God in the soul of man, often searching what the Spirit of Christ in them did signify. But when Christ came their Bible was his Bible, and the divine words spoken to comfort and empower these holy men of old were the words which he pressed to his own heart, as in the temptation in the wilderness he thrice drove back the tempter by a flaming sword from his divine arsenal as he declared, "It is written." If in the days of his humiliation, when our Lord poured out strong cries and tears, he found that through patience and comfort of the Scriptures he might have hope, we do well to use the very words which made Israel strong in the wilderness and even the

Son of God invulnerable in the temptation. Israel tempted to a life of fleshly desire heard God say, "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." It is God's words that have been tested in human lives that are spirit and are life. What once made saints will ever make saints, and this is, the very end of the gospel of Christ. The true and final test of Christianity is what sort of men can it make. Christ staked everything on what he could do with a dozen men. Had he failed, Christianity would have no saints and hence no inspired books. The gospel that cannot save is a gospel that is not worth writing or worth preaching. Let it ever be remembered that there are holy books because there were first holy men. It is the Spirit who inspired them that can inspire us alike by their lives and their words.

Unless God be heard in the soul, he will not be heard in the Word. The Holy Spirit speaks to man through men, and those best hear, as those best speak, who are most possessed of God. Revelation is the mode or form, whether it be word, character, or institution, in which man embodies what he has received. Inspiration

*Revelation
presupposes
inspiration.*

tion creates what revelation transmits and preserves in historical form. The essential function of inspiration is the creation of personalities. The Holy Spirit is a quickening Spirit, awakening and vitalizing the mind, giving spiritual elevation to every faculty of the soul. God who is Spirit must ever seek communion with what is spirit, and hence a measure of his Spirit is given to every man to profit withal. Oft he has sought, like Noah's dove, a resting place and found nothing but a waste of waters, men submerged under visible and temporal things, with no ears for the wooing voice that pleads for an entrance. No wonder the credential for which John waited was One upon whom the Spirit of God should come and abide. That is what we seek, in all lands and literatures—the credential of the true prophet of God.

According to the quantity of the inspiration will be the quality of the revelation and its authority. If one chosen people are found to be the custodians of what is conceded to be the great body of revealed truth ever given to man—truth which is self-verifying, truth which, appealing to the intellect no less than to the heart, has made the Christian religion the religion of

*The oracles of
God were
committed to
holy men.*

progress because the religion of the most progressive part of the race—then we must look to that chosen people for the inspired men who alone could have received and transmitted this revealed truth. This is the advantage of the chosen people, that first of all they were intrusted with the oracles of God because first of all nations they had men capable of being illumined by the Spirit of God. Not that the Spirit of God had forsaken the rest of the world, for were man the only active and causal person in the world he would cease to be religious. That man in all ages and in all lands has not been without those who had worthy aspirations, whose prayers and alms like those of Cornelius came up as a memorial before the Lord, shows that the Holy Spirit is no respecter of persons, but seeks such to worship him everywhere as worship him in spirit and in truth. Man's religious, moral, and intellectual activities are evermore and everywhere the Spirit's field. The Holy Spirit is no more the Giver of all life than he is the Giver of all truth. "In every nation he that feareth him and worketh righteousness is accepted with him." The Holy Spirit doubtless inspires all acceptable worship, for even an apos-

tle declares that we need him to help our infirmity, for without his aid we know not how to pray as we ought. The Spirit that brooded over chaos, to the end that he might bring out of it order and light, broods over the entire world of mind that he may light every man that cometh into the world. The measure of man's responsiveness to that light is the measure of his inspiration, as the measure of his inspiration is the measure of the revelation which he is able to transmit.

*We best know
our religion
as we study
others.*

He who knows only one religion knows none, just as he who knows only one language knows none. Knowledge is largely a thing of comparison. We know our language by knowing the material that has come to it from other languages, and its words have a life and history of their own as well as a meaning which comes to them from different ages and other lands. Religion lives while religions die. Man's religious needs are not determined by his sacred books, whether his canon be that of the Hebrew or the Hindoo, whether the New Testament or the Koran be his guide. In the knowledge which we have of dead or moribund religions, as they are the religions of dead or

moribund nations, we learn more of the nature of the true religion and of Him who came to give men life and that more abundantly. There was a "Court of the Gentiles" attached to the holy temple itself, as if ever to remind men that God made of one blood all nations of men to dwell on all the face of the earth. The Gentiles may approach the temple, even though they be not yet ready to enter it. They may hear the sacred songs, even though they are the songs of Zion which their tongues have never sung. A glorious revelation will burst from the cross of Christ which will show the veil of the temple rent in twain, and the song which we will sing will be one joined in by those redeemed from every nation and tongue under heaven. Though it be not one of the matchless songs of Zion that we hear in the Vedas or the Zend-Avesta, wherever it is the language of aspiration, of penitence, or of hope who doubts the help of the same Spirit who helpeth our infirmity? None but he could have inspired such a prayer as we find in the Vedas: "If I go along trembling, like a cloud driven by the wind, have mercy, Almighty, have mercy." None but he could have taught Confucius the golden rule

of the Mongolian race: "What you do not like when done to yourself, do not to others." It was the Persian Cyrus, a disciple of Zoroaster who never followed the star of Bethlehem, to whom Isaiah speaks in the name of his Lord: "Thus saith the Lord to his anointed, to Cyrus whose right hand I have holden, to subdue nations before him. . . . For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else; beside me there is no God: I will gird thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me." None can doubt whence Plato got his prayer:

Asked and unasked, thy blessings give, O Lord!
The evil, though we ask it, from us ward.

Even though Homer may have taught him, who taught the blind old bard to pray? The early Christians would claim Virgil's voice as that of a forerunner of Christ, and Dante chooses him among all his predecessors as the one to guide him to the nether world and to instruct him there. The Holy Spirit has sought penmen in

every age and land, and Paul quotes from not less than three of the pagan poets worthy moral sentiments, fitly preserved in the sacred record, although the blind eyes were not fully opened as yet, but only to see men as trees walking. Thank God there was somewhere an open vision! And thank God, too, that he has never wholly left himself without witness even in that Gentile world to which he binds his Church with so strong a sense of obligation to give the gospel of his love. We dare not believe that the other sheep which are not of this fold were ever absent from the Saviour's thought and love. A measure of the Spirit was given to them to profit withal. If the profit seems little as judged by either the lives or literature of the Gentiles, the more manifest the wisdom which called Abraham from far-off Ur of the Chaldees to found a nation in which all the families of the earth should be blessed.

Slowly the Bible of the race is writ,
And not on paper leaves or leaves of stone;
Each age, each kindred adds a verse to it,
Texts of despair or hope, of joy or moan,
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit. —*Lowell.*

*The holy
man and his
message.*

Amid all that can be found in all the world of letters that tells what Cicero taught, "that no one was ever great without divine inspiration," and that the Holy Spirit has in sundry times and in divers manners spoken not only unto the fathers in the prophets, but that scattered voices are heard in Egypt and Persia, in India and China, yet the proof is overwhelming that the chosen vehicles of divine truth are found mostly in one nation, and those were holy men, as it were, selected lives, first experiencing the truth which, with wondering hearts, they handed down to posterity. Phillips Brooks, whose own noble life best illustrated his words, declared that "every man's power is his idea multiplied by and projected through his personality." What must have been at once the idea and the personality of some of those great prophets of God in the Old Testament whose voice is gone out into all the world, and whose words to the end of the earth! No wonder Coleridge said, "In this Book there is more that *finds* me than I have experienced in all other books put together." The human agents through whom were given these great truths which search human hearts in all ages and lands were signally prepared for their work.

"The Spirit of the Lord does not enter the soul as something foreign and extraneous to it, but as the principle of its true life." The Spirit seeks an intelligent object with which to converse and to share his thoughts. He is evermore filling men that he may enlarge them, and enlarging them that he may fill them. The pagan nations imagined their gods to be jealous of the intellectual and material achievements of men; the Christian nations gratefully recognize the empowering of men from above for great achievements, and that for this end men are created anew, receive a new intellectual awakening, a new heart capable of responding to the holiest and strongest motives, while the will itself is strengthened, and even freed from sinful habits, that we may become God's fellow-workers. Christ no more shared our humanity than he promised that we should behold and share his glory. But only those can share his glory who are able to behold it. Elisha could never have worn the mantle of Elijah had he not dared to gaze upon the supernatural and into it as the ascending chariot bore away the mighty prophet of God, the very chariot of Israel and horsemen thereof. Moses could never have given us

*The Holy
Spirit is the
principle of
our true and
exalted life.*

the sacred books which we attribute to him had he not sought first to behold the divine glory. The men who have the ear of the world are the prophets fresh from an audience with God.

One whisper of the Holy Ghost
This heedless world has never lost.

Grant, then, a Holy Spirit, the Spirit of Truth, able to guide us into all truth, all now depends on our ability to receive and assimilate the truth as it comes from God. Grant, too, that our powers of assimilation are weak, that as the result of sin the whole head is weak and the heart faint—these are all we have, and unless they can be toned up and strengthened, we are without hope. The wireless message from heaven must be received from heaven and transmitted by some attuned instrument. When wisdom and knowledge are wedded to goodness and love, we find the culmination of personal power. Whatever dulls the intellectual faculties or dims the spiritual perception diminishes power and limits influence. Even before a man is wholly religious God is with him in every regret for an evil life, in every fight against wrong, in every desire to recover his true self in character. De-

*The more perfect the man
the fuller the message from
God in him.*

spite all that we find wrong in Samson, so long and whenever he was true to his vow as a Nazarite in his unshaven locks, God could use him. It seems a slender channel of divine grace, but God used even that. When Jehovah who had been dealing only with individuals would now use a nation as a channel of blessing, he binds them to him with a *covenant*, the voice of the nation ratifying it at the burning mountain's foot; and so long as Israel kept that covenant she lacked neither prophets nor power. That which raised Hebrew prophecy above all the lower forms of prophetical inspiration in the nations about them was its growing perception of moral truth and its enthusiastic devotion to it. Inspiration was full in proportion to the hold that the truth and love of God had on the spokesman of God. This was the Spirit of Christ that was in them which prophesied of the grace to come. When Moses was asked by Joshua to forbid Eldad and Medad from prophesying even though the Spirit rested on them, Great Heart responded, "Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his Spirit upon them." The inspired man is one

solemnized by his sense of nearness to God, every power quickened to hear the divine voice.

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came
Like the volcano's tongue of flame
Up from the burning core below,—
The canticles of love and woe.

*Testimony to
the inspira-
tion of the
Psalms.*

A sure test therefore of the inspiration, say of the Psalms, is to throw oneself into the current of the thought and aspiration, and then see how strongly that current sets toward God. Not that inspiration is confined to these aids to devotion so that we should use no other in our worship, for the Spirit hath spoken unto us through other holy men in all ages whose lofty strains also lift us Godward. But the Psalms have stood the test alike of the Jewish and Christian faiths, serving as common hymnal for both Testaments and through many centuries, and on their bosom multiplied millions of our race have ever found the current setting toward God. Mr. Gladstone says: "John Bright has told me that he would be content to stake upon the Book of Psalms, as it stands, the great question whether there is or is not a Divine Revelation. It was

not to him conceivable how a work so widely severed from all the known productions of antiquity, and standing upon a level so much higher, could be accounted for except by a special and extraordinary aid calculated to produce special and extraordinary results; for it is reasonable, nay needful, to presume a due correspondence between the cause and the effect." Now what are the Psalms but echoes to the divine voice, human responses to the divine law and the divine promises, the heart of man thrilling in every fiber because touched by the finger of God? For true prayers are no less utterances from God than to God. When we know not what to pray for, the Spirit helpeth our infirmity, and so broods over us as to make intercessions for us that we cannot utter without his aid. If it be a condition of being a poet that the man's life first be a poem, what lives must have been theirs who prayed and then wrote the Psalms! Men are right in the demand that the life should be like the Book. Dr. Griffith John told some years ago of a devout Chinaman whose Christian life was such that the people said of him, living and dead, "There is no difference between him and the Book." Such

holy men, and such alone, made the Holy Book. Inspiration spiritualizes, exalts, suggests, empowers. That alone can kindle which is itself on fire. The Holy Spirit's greatest book is a life. It is the holy lives in this Book that make it a living Book and so vital that it vitalizes all who devoutly read it. Therefore our Lord said, "Search the Scriptures, for in them ye think ye have eternal life, and these are they which bear witness of me." "It is the Spirit that quickeneth. . . . The words that I have spoken unto you are spirit and are life." Because of all the sons of men the Son of man offered the holiest life, the Spirit gave through Christ his fullest and loftiest utterance. His very words are spirit, because the Spirit of the Lord rested and abode upon him and ever spoke through him; and his words are life indeed—eternal life.

God and man both must be abolished to get rid of religion.

You can get rid of inspiration and its fruit, which is revelation, as you can get rid of religion only by abolishing both God and man. So long as there is a spirit in man the inspiration of the Almighty giveth understanding. The highest inspiration shows itself in the highest understanding. The men who show us most of God are the

men who have been receiving most from God. Moses could never bring down the decalogue from Sinai's blazing brow were not his own face glowing with the reflected light of God. It was his vision in his inmost soul, the vision of the Lord high and lifted up, with his glory filling all the temple, and the prophet's piercing cry, "Woe is me, for I am a man of unclean lips!" that made Isaiah's vision one for all the race. That his very lips were purified that he might tell the things of God, is seen in that lofty style and in the sublime utterances that have been the wonder and despair of men of letters in all ages. If the lips were aflame, it was because the heart was on fire. The spirit of man is the candle of the Lord, and when God lights these candles they *burn* no less than they illumine. The prophet's very spirit seemed consumed within him as he spoke of the things of God for all the world. The glowing heart made the blazing page. The prophet himself became a living torch, holding forth the words of life. How many other torches did Isaiah light in his own time, and in the days of the apostles and in ours? If the prophet was very bold, it was because he saw so much more than others. If

his visions and songs are the richest mine of intellectual and spiritual wealth to some of the greatest men of letters in all ages, it is because his nature responded so fully to the Spirit of God who gave it both comprehension and utterance. The effect of the Spirit on speech shows his influence on the reason of man of which speech is the organ. There would never have been tongues of fire at Pentecost had there not first been the illumination of the Spirit within. If Isaiah has inspired Paul and Luther and Tennyson and Browning, as Brainerd inspired Henry Martyn and Martyn inspired Patteson, who can deny to the Holy Spirit, the greatest Thinker in the universe, the power to inspire Moses and Isaiah and Job. If prepared men can be inspired by prepared men, much more can the Spirit of God both prepare and inspire men made in the image of God.

Now not only is the greatest book of the Holy Spirit a life, but his every book is a life. What is Genesis but preëminently the life of Abraham, the first of the Hebrews, whom God calls from far-off Ur of the Chaldees to a land of promise only because he deems that Abraham will bear transplanting. If Adam fell

from not believing the word of God, Abraham stands as the father of the faithful because God called him forth and developed him by a word. Abraham was trained unto greatness by a promise of God, a promise that seemed impossible of fulfillment, because apparently contrary to nature. Yet when Isaac was born long after he might naturally expect a son in his old age, and Abraham had heard God declare to him that in Isaac shall thy seed be called, and in him shall all the nations of the earth be blessed, a divine command threatened to blot out all hope. But Abraham believed God, and it was counted to him for righteousness because (as it took the New Testament to tell us) he believed that God could from the very stones of that rude altar where Isaac was about to be offered raise up Isaac from the dead, whence in fact he also received him in a figure. It was thus that God prepared his prophet for his large place in the Holy Book by first calling him to a holy life, as he declared unto Abraham: "I am the Lord God Almighty; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." It was not until God was sure of his man that he

made him a channel of revelation to all the world. "For I have known Abraham, that he will command his children and his household after him, that they may keep the way of the Lord, to do justice and judgment." From that time forth God was known as "the God of Abraham," the God that Abraham trusted and the God who trusted Abraham. His children for generations never knew any better prayer than, "O God of my father Abraham!" The test of inspiration is found in the book that records this life which bears us on its strong current toward God. The power of the keys is always personal rather than official. Abraham had them long before Peter or John, and he led a multitude into the kingdom of God.

So the books that record for us the leadership of Moses and of Samuel are lives, prepared lives, born in an atmosphere of prayer and in answer to prayer, to exhale an atmosphere of prayer in which a nation might be brought nearer to God. What an honor to the judiciary of any people are such just judges, and what a rebuke to selfish and ambitious rulers these two kings in Jeshurun, whose very graves were in danger of being disturbed by rulers who felt that their

power was departing from them, and would fain take counsel with men who were wont to take counsel with God! These are the men who speak to their own and later generations because God has first spoken to them. Why should men listen to Moses and the prophets for centuries did they not believe that Moses and the prophets were capable of handing down in revelation what they had first received as inspiration? God's Spirit first inspired the life which is preserved for us in the book. King David is worth listening to because he first listened to God. His repentance was as deep as his sin. His moisture was turned into the drought of summer as God's hand was heavy upon him. The oriental ruler listened to the voice of a prophet from God as Nathan reminded him that his sin was not to be measured by the custom of kings, but by the law of the King of kings. If there is a fathomless pathos in David's songs and prayers, let it be remembered that the pathos was first in his life. Surely all men might be called after God's own heart if their broken hearts could be heard sobbing like his, from his pillow wet with tears, in the night watches the prodigal's prayer, "Father I have sinned against

heaven and before thee, and am no more worthy to be called thy son."

"And what shall I more say? For the time would fail me to tell of Gideon and Barak, Samson and Jephthali; of David also and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." Oh, in what divers manners did God speak unto the fathers and unto us in the prophets whose inspired lives stood such tests and more! "For they had trials of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about (on their itinerant ministry) in sheepskins, in goatskins: being destitute, afflicted, evil-entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth." No wonder these all had witness borne to them through their faith, and hence have had such power to create and strengthen faith in others. The hero will al-

ways have a hearing! When the voice of the mob would have hushed the voice of the mere orator in Athiens, the brother of Æschylus dropped his mantle and held up the stump of his arm, and they beheld one of the heroes of Marathon and of Salamis, and they listened for the sake of his scars. So we listen to these holy men who have the right to speak, and we listen, too, because of their scars. They who suffered being tempted may tell us how to escape when we are tempted. They who come off more than conquerors can point us to One able to save unto the uttermost. Because we believe that the Holy Spirit first spake to them and strengthened them, we believe that whatever they wrote aforetime was written for our learning that we through patience and comfort of the Scriptures might have hope. The Old Testament that contains such inspired lives will never lose its place as an inspired book. Reverent criticism hands us back the books that live with such lives, that are vital with such prayers and songs, and wet with such tears and blood, declaring that questions of dates cannot affect the essential question of holy lives through which the Holy Spirit speaks to men, lives still so full of power that the very

*We hear men
for their
scars.*

record inspires men to follow them as they followed Christ. That alone can inspire which is itself inspired. A Holy Book means holy lives and the Holy Spirit inspiring both. It takes a holy man to give the story of a holy life, even though it be that of another, while the annals of his own life may be those of struggle, of sins, of bitter tears, and of hope, as he prays, "Lead me to the Rock that is higher than I." The *character* of Job makes one book inspired regardless of its sublime reaches of thought. Without inspiration no one could have lived a life like Job's, or have written it.

*Christ's Bible
was the lives
of inspired
men in whom
God spoke.*

It was such inspired lives in which God spake unto the fathers in the prophets. They made the Bible of Jesus Christ when on earth. He fed his mind and heart on what was done in and by such heroic lives of whom the world was not worthy. They were men who wrought with the sword in one hand and the trowel in the other. Their tears mingled with their ink as they wrote with scarred hands the story of the divine self-manifestation. Their voices were choked with deep emotion as they were lifted up in the psalms of the exile. It was in these psalms that Jesus poured out his own soul as he

went up to the temple or gathered his disciples about the pascal feast. One of them was on his lips when he expired on the cross. How fitting that the Prophet who should arise like unto his brethren should speak in the language of their common suffering and common hope! Only thus could God speak in them and in his Son. That will be a hopelessly anaemic condition of any people who cannot bear such voices as the Hebrew prophets in whom God spake unto the fathers and unto us. In such lives we seem still to hear the very voice of God as he spake to Abraham and to Moses, to Samuel and to Elijah, to Isaiah and to Ezekiel. The Bible is resonant with the voice of God as he still talks with the man that he had made in his own image that he might commune with him; and this word of the Lord endureth forever.

If the Holy Spirit thus spoke in the prophets, in their lives and words, who dare question that he hath spoken to us in God's only begotten Son whom he hath appointed heir of all things, the very Word of God made flesh and dwelling among us? Only the Holy Spirit could have conceived Christ, even in thought, so infinitely does he transcend all human thought and con-

Christ's perfect life could never have been invented.

ception that his mission and work were the mystery hid in God from the foundation of the world. Who could have invented Christ? Who can apprehend him, even now, save by the Holy Spirit? No human writer can create a character greater than himself even in fiction, or appreciate to the fullest a character greater than himself even in history. The matchless portrait of Christ given us in the Gospels was possible only by the help of the Holy Spirit who conceived him, who fashioned his body, who filled him with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of reverence, until Christ drew his very breath in the fear of the Lord. One thus filled with the seven-fold gifts of the Spirit so far transcended what man could invent that the Holy Spirit must interpret his own masterpiece. He needed to quicken the memory of the apostles and evangelists to bring before them afresh the living Christ, and then as interpreter he needed to guide them into all truth. Thus from the quickened intellectual and spiritual life of these penmen was given us anew the life of Christ in the Gospels, and the meaning of those germs of truth as they first appeared in the Gos-

pels, but under the help of the Spirit of Truth are unfolded in the Epistles. All this, too, was done without hindering or restricting the individuality of the inspired writers. In fact, the Holy Spirit rather developed individuality as he quickened the intellectual and spiritual life. Peter and John were far more alike when as two fishermen they drew in their nets together than after three years of companionship with Christ. The more they were filled with the Spirit the more marked the personality of each as a thinker and writer, while their personal intimacy grew closer and each became more like his Lord.

It is such lives, first inspired by him and afterwards written by his aid, that fixes the place of the Holy Spirit as the Author of Sacred Letters. It is these that make the Bible a living Book. Human faculties at their best under the vitalizing power of the Holy Spirit, mind and heart according well to clarify the mental vision, make the galaxy of writers, some from gathering figs and some from tending sheep, some from the threshing floor and some from the receipt of custom, patriarchs, princes, prophets, and beloved physicians, in whom the Holy Spirit speaks, as none other ever spoke, in the World of Letters.

*The Holy
Spirit's place
fixed as the
Author of
Sacred
Letters.*

IV.

THE HOLY SPIRIT THE EXECUTIVE
OF THE GODHEAD.

(127)

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Has never died away.

So Nature keeps the reverent frame
With which her years began,
And all her sighs and voices shame
The prayerless heart of man.

—*Whittier.*

Make us eternal truth receive,
And practice all that we believe;
Give us thyself that we may see
The Father and the Son by thee.

—*Veni, Creator, Spiritus.*

IV.

THE HOLY SPIRIT THE EXECUTIVE OF THE GODHEAD.

“THE Spirit of God has always been the Divine presence and power working in the world, that by which God is immanent in nature and in man; and through the Incarnation and work of Christ that Spirit comes to us in its highest form of manifestation with redemptive and perfecting power.” In this luminous sentence, a writer who has thought his way reverently through many perplexing questions respecting the Trinity states his profoundest conviction as he returns to his faith in Christ, the eternal Son of the Father. God as the eternal Son goes out from himself in free response and obedience to his own divine nature. The Holy Spirit goes forth from God, but first of all is in God, the very deepest principle and life of both the Fatherhood and Sonship. Creation is mediate by the Son and immediate by the Spirit through whom the Son makes all things. From the Father and the Son the Spirit goes forth into crea-

*The Holy
Spirit imma-
nent in nature
and in man.*

tion, becoming increasingly immanent both in nature and in man; and then, through the Son incarnate, the Holy Spirit passes in full measure into the world of men as the power of redemption and of the divine life of sonship. Coming to us from the Father through the Son, the Holy Spirit is both divine and eternal and unites us directly to God, enabling us to realize the unity of the Father and the Son and the Holy Spirit, and to worship God as Father, as Son, and as Holy Spirit. The Holy Spirit is God as he has realized his life in human form in Jesus Christ, and is Christ in whom that divine life has been realized. He brings with him all the divine nature, even the actual personal presence of Christ and of God in him in divine-human form. He is at once therefore as the Holy Spirit the Spirit of God and of Christ, the Spirit proceeding from both the Father and the Son. This is what we mean when we speak of him as a person. He is not simply a manifestation of God, he is a mode of the divine subsistence. He is so related to the Godhead that all the divine nature is in him, and not merely a fractional part. Without the Spirit, God would not be God any more than without the Son the Father could be the Father.

The Holy Spirit is not only God, he is the executive of the Godhead alike in creation, in regeneration, in providence, in the extension and administration of the kingdom, and in the resurrection of redeemed humanity, the temple of the Holy Spirit. It is the Spirit of God who is the Spirit of Holy Love that first leads up to the Incarnation and then comes again from it in all the fullness and with all the fruits of the Spirit.

With the spirit of man we associate energy and life until we almost use the terms interchangeably. To be without spirit is to be without energy or force or life. To think is to energize. It is the activity of the spirit that is the measure of life itself. The whole movement of the Bible is toward spiritual life, which is the true life—yea, eternal life. The Spirit or breath of God, which gave man life no less than reason, is to bring that life to its highest form of development and so to light up the human spirit, the candle of the Lord, that the glory of God shall be the living man while the life of man shall be the vision of God. In the Old Testament the term “breath of God,” as meaning the Spirit of God, occurs only once,

*Energy is
inseparable
from Spirit.*

considering the relative size of the two books, to where it occurs eleven times in the New Testament. In the Old Testament the Spirit of God is the executive of the Godhead in creating the material world and in giving life to all. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "In the beginning God created the heavens and the earth, and the Spirit of God moved on the face of the waters." "By his Spirit he hath garnished the heavens." It was young Elihu in Job's time who expressed the popular and true conception when he said, "The Spirit of God hath made me and the breath of the Almighty giveth me life." So, too, when he declared, "There is a spirit in man, and the breath or Spirit of the Almighty giveth them understanding." It was this breath of God, this Spirit of God, which was breathed into man's nostrils at the beginning when man became a living soul. In short, the Spirit of God is represented in the Scriptures as the indwelling cause operating in the material world according to his own methods which we call natural law, and the indwelling cause operating in the spiritual world, and called grace.

Some of the seven-fold or perfect gifts of the Spirit were bestowed upon Joseph to make him wise as a statesman, and upon Joshua and Gideon, the two great military leaders, to make them strong and courageous. Bezaleel was equipped for his work as an artificer by the same Spirit bestowed on Isaiah as a prophet. What Elisha so coveted, an elder son's portion of the Spirit that rested on Elijah, was the same Spirit with which both Jeremiah and Ezekiel were filled for their difficult work. John the Baptist was filled with the Holy Spirit from his mother's womb, and so became great in the sight of God and of man through the development of his spiritual nature, which was equally quick to catch and to express the mind of God. On One alone did the Spirit of God abide without any hours of discouragement such as came to John the Baptist in prison. When Israel was like a decaying tree, its glory departed and only the stump remaining after it had been hewn down by the battle axes of the Assyrian, the words of Isaiah alone inspired hope: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit; and the Spirit of the Lord shall rest upon him, the spirit of

*Some of the
seven-fold
gifts of the
Spirit.*

wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of reverence; and he shall draw his breath in the fear of the Lord.” The generous chrism of the seven-fold gifts was like the anointing oil poured upon the head of the high priest that ran down even to the borders of his garments. So it was found by the afflicted woman who but touched the border of the seamless robe of Christ to find herself made whole. So filled was Christ with the Holy Spirit that he could baptize with the Holy Spirit. It is his disciples in whose hearts the love of God is shed abroad by the Holy Spirit given unto them who preach the gospel in all the world, the Spirit himself helping their infirmity, whether of thought or speech. He is the mighty Lord of the harvest, thrusting out his laborers into the harvest, impelling men to heroic tasks, even to achievements that are sublime, when the seeming impossibility and almost insuperable difficulty are weighed. For the measure of power is the resistance to be overcome. What things are impossible with men are possible with God. Material obstacles are as nothing compared with the opposition and hate of men, and human inertia is often more formida-

ble than human scorn. Anger may leave the mind fluid, and so capable of being turned in proper channels, as when Saul breathed out threatenings and hate; but what can be done with the Gallios who care for none of these things, or those who postpone to a more convenient season the claims of duty and of God? Only a quickening Spirit can give life to the dead. It is the Spirit that quickeneth.

The field of the Spirit's activities is both the natural and the supernatural. He operates alike in the world of matter and of spirit. The executive of the Godhead knows no limits either of time or space. "Whither shall I go from the Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." The grip of the Spirit is like the hold of the law of gravitation, everywhere. Nay, it *is* the law of gravitation! For what is the law of gravitation, with its universal hold alike on pebble and planet, save one mode of the Spirit's working in the governing of the world

Both the natural and the supernatural the field of the Spirit's operation.

which he has so wonderfully fashioned? He whose orderly movements in nature have marked the world's life since the Spirit breathed upon chaos ever attends and delights the thoughtful seeker after truth. Even the atheist draws back from any scientific search where he cannot find the footprints of God. Unless God has gone that way before him with signs of chart and compass, signs of reason and order and law as expressing alike the presence and the mind of God, the search is abandoned as useless. All human science is simply seeking out and formulating in human speech the thoughts and movements of God. There are times when the footprints of God seem so fresh as that we are tempted to hope that the Father of spirits is waiting for us to overtake him! Who dare say that God shall not again walk and talk with the man that he has made? A devout mind like Kepler does not need to see with naked eye the unspeakable glory as on bended knee, dedicating to the Almighty his great book on the "Laws of Planetary Motion," he hears the whisper of the Great Companion. Finding everywhere the Spirit of God still working in the law of gravitation, we know that our Father worketh until now, and we work

in the blessed sense of his companionship. "If I say, Surely the darkness shall overwhelm me, and the light about me shall be night: even the darkness hideth not from thee, but the night shineth as the day: the darkness and light are both alike to thee." The Spirit who fashioned this world knows no night when he cannot work, but is still at work upon it and in it, and we hear his voice calling us to be God's fellow-workers.

But even a fresher footprint of God than that which Newton discovered in the eighteenth century has been found of late. Only a little more than fifty years ago men discovered the law of Conservation of Energy. This greatest and most comprehensive law of modern physics showed that the total energy of any material system is a quantity that can neither be increased nor diminished by any action between parts of the system. It might be transformed into other forms of energy, but the original force or energy could not even be diminished much less destroyed. Nor can man now, any more than at any stage in his history, create a single particle of energy. Then, who did create it? The origin of energy and of matter and of life is supernatural. Each is due to a higher sphere. The Bible alone re-

*The fresh
footprints
of God.*

veals what man only confesses his ignorance of when he says energy and life must be eternal since their origin cannot be accounted for. It is revealed to us by the very Author of Letters, the Spirit of God himself, that the energy in nature was communicated to it from the invisible world even by the operation of the Spirit of God. Man has slowly discovered what in the beginning God revealed. What God alone could create of energy man can neither increase nor destroy. If there is ever to be an increase of the force now in the world, it must come, whence the original came, from the celestial world. The Holy Spirit which gave the beginning must give the increase. It was thus that the Son of God wrought miracles by the power of the Holy Spirit; and even when by some miraculous interchange of energy between heaven and earth, as the Lord prayed before he wrought the wonderful miracle of multiplying the loaves and fishes, a scanty dinner for one became an ample feast for thousands, and divine energy appeared unknown to men save when prayer and faith are given in exchange, even then the Lord guarded the sacred increase of energy by charging his disciples, "Gather up the fragments, that noth-

ing be lost." Here were both Correlation and Conservation of Force, telling what exchange is possible between heaven and earth through worship, the current coin of both worlds, and yet how sacredly we must guard the gifts of the Holy Spirit! "For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer."

If for man's material well-being we find that we cannot go beyond the reach of the laws which the Spirit of God has given the universe, the laws of gravitation and of conservation of energy, what shall we think when we find such universal distribution of energy, such omnipresence of law? Can the spiritual be less omnipresent, less indestructible, than the material? If a measure of the Spirit is given to all nature to profit withal, through wide-reaching and indestructible energy and law, how much more must a measure of the Spirit be given to every man to profit withal when Spirit with true affinity for spirit seeks communion or communication with men. The *communion* of the Spirit for which the apostle prays is the *communication* of the Spirit. It is the rich giving to the impoverished. It is

The communication or communion of the Spirit.

the air rushing into a vacuum. It is God who is Spirit seeking to worship him those who worship him in spirit and in truth. The sun is no more pouring forth constantly his rich stores of light and heat, giving of his energy to the needy earth, than are all forms of matter that are rich in energy giving out their force to those less richly supplied that are fit to receive it. There must be an affinity, an affection between different forms of matter, when instantly rich supplies of energy pass to those able to receive them. Some substances like radium are so rich in energy that the rare metal is at once the wonder and terror of the laboratory, so that Professor William Crooks says of the electrons that it emits with such frightful velocity that "one gram is enough to lift the whole British fleet to the top of Ben Nevis; and I am not quite certain that we could not throw in the French fleet as well." Did the Spirit which stored this metal with such terrific power impoverish himself? "Lo, these are but parts of his ways; and how small a whisper do we hear of him? But the thunder of his power who can understand?" But these are simply the finger tips of the Spirit which we see in material nature; who knoweth

the strength of his mighty arm which is only displayed for the sons of God? "Eye hath not seen, ear hath not heard, nor has it entered into the heart of man to conceive the things that God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

What though the Spirit of God be invisible, is not also the ether invisible, that vehicle through which the Spirit sends energy into all the world? And yet, though invisible, the ether surrounds and touches every particle of matter, ready to convey the subtle energy wherever there is the required affinity between substances. So the Holy Spirit who fashioned the human heart is not far from every one of us—nay, touches and embraces every spirit, that through this vehicle of divine energy, as through the human body of Jesus as the vehicle of divinity, we might know the things that are freely given us of God. "Which things also we speak, not in words that man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spir-

itual. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, because they are spiritually discerned." No more can scientific things, the substances and laws and forces of nature, be interpreted only to scientific men, men ready to receive these disclosures because prepared for them as the result of previous study, than can spiritual things be interpreted only to spiritual men. We have found the germs of the greatest statements of science revealed as the operations of the Spirit of God, embodied in the very structure and ongoing of the universe, and yet waiting thousands of years for man to realize that God was seeking to reveal them unto us by his Spirit, even in the written word. How much earlier might man gain the mastery of the great principles by which the world is governed, were he more mindful of the things of the Spirit! Men have ever held down and held back the truth in unrighteousness, or as the result of that unrighteousness that dulled the ear and dimmed the eye, until the whole head became sick and the whole heart faint, and we have "gone out of our way" despite the Word that was given us as a lamp unto our feet and a light unto

our path. If the light that is in thee be darkness, how great is that darkness! Only when the eye is single, whether in the world of science or of revelation, can the whole body be full of light. Except ye become as little children, ye can in no wise enter into the kingdom of God, whether in nature or in revelation. He that hath ears to hear let him hear what the Spirit saith alike to the individual and to the churches. As many as are filled or led by the Spirit of God the same are the sons of God.

The scientist has long despaired, by any chemical or artificial process, of producing life. His repeated efforts have compelled him to admit that life comes alone from life. There is no crossing the mysterious boundary between the inanimate and the animate. Who then can and does produce life alike in its lowest and highest forms? Revelation answers what would otherwise be an unsolved and unsolvable problem. "In Him was life." The first Adam was a living soul, the Second Adam, who was the Lord from heaven, was the life-giving Spirit. The Word was in the beginning with God and was God, through the mediation of the Holy Spirit, the executive of the Godhead, is the giver of

*Life comes
alone from
life.*

life. He, without whose notice not even a sparrow falls to the ground, set its tiny heart to beating as the little eggs in the mother's nest found wings and beak and breast and began to flutter and fly away. He hears the young ravens when they cry.

*Animate and
inanimate na-
ture contrib-
ute to the
intelligent
worship of
God.*

Most significant is it that when John had his wonderful vision on Patmos of the representatives of redeemed humanity before the throne there were four living creatures which seemed to join with reverence, humility, and obedience as with twain of their wings they covered their face, and with twain they covered their feet, and with twain they did fly. They were four in number as the seasons are four in number, and the elements are four in number, and there are four cardinal points of the compass telling of the four quarters of the earth. These living creatures represent animated nature, and are the four which hold primacy in it: man, among created beings of the highest rank; the eagle, among birds; the ox, among cattle; and the lion, among untamed animals. As John saw them they seemed full of eyes before and behind, as if to declare that the power of nature is no blind force, but all over it is the stamp of divine in-

telligence as it is employed in the service of God's providence. Even these animate and inanimate forces of nature contribute to the intelligent worship of God, as they rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was and is and is to come." It is when spiritual vision beholds the worship of all creation that the voice of redeemed humanity is heard: "Thou art worthy, O Lord, to receive glory, honor, and power: for thou hast created all things, and for thy pleasure they are and were created." Surely God has not left himself without witness, for the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. It is not pantheism which feels the breath of God in the wind which bloweth where it listeth and hears his voice in the music of the spheres; it is Theism, for Theism finds all these symbols and evidence of the omnipresent Spirit revealed in the Holy Scriptures. The Spirit can clothe himself with the wind and fire at Pentecost no less than at creation. He hath even founded the world upon the seas and established it on the floods. His path, too, is in the sea. Even the

sea is his; for he made it and whatsoever passeth through the paths of the sea. Happy the devout soul who realizes the Spirit's presence, now as at the beginning, even upon the great waste of waters. "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

If the Holy Spirit be immanent in nature, how much more in man.

If the Holy Spirit be thus immanent in nature, how much more in man! It meant much to tempted and perplexed Elijah to know that God was nearer than if he were in the whirlwind or tempest that caused the mountain to shake and brake in pieces the rocks about him; or than in the earthquake that made the very earth tremble on which he stood; or in the fire that lit up the whole mountain with its electrical glories as the tongues of flame were all about the man of God. After all had passed, a still small voice was heard like a mother's lullaby; for "as one whom his mother comforteth, so will I comfort you, saith the Lord." Never did troubled heart more need to know that God has a still voice for man, a voice whose whisper can be heard by the listening soul. There are times when clouds and darkness are round about

him so that he may not see his face, but thank God there is no storm so loud, whether on Galilee or Adriatic, that we cannot hear his voice. Others heard it not, but above the voice even of the mob, whether at Ephesus or Jerusalem, Paul heard that same still small voice that comforted Elijah at Horeb and Moses on Pisgah, and the watchers on Hermon and in Cawnpore and Pekin. Never is God so near his servant as when he seems farthest from his fellow-man. Enoch, with none other to walk with, walked with God.

The Holy Spirit does more than create, he re-creates. He not only made man a living soul at the beginning, he renews man in the image of God. He not only made man a child of God, he regenerates him and gives him power to become a son of God once more. For God who commanded the light to shine out of darkness hath once more said, Let there be light, and hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. It is by making Christ his constant theme that the Holy Spirit convinces the world of sin and of righteousness and of judgment, and thus gives repentance unto life. Every man belongs to the Holy Spirit by right

*The Holy
Spirit both
creates and
re-creates.*

of creation, but that man is lost who is lost to his right uses. The prodigal son was lost to his father through his lost affection, his lost companionship, his lost service to which the father was entitled. When he came to himself he came to a new sense of obligation. This is what the Holy Spirit is ever doing for lost men, reminding them whose they are, to whom they owe love and companionship and service. He restoreth their souls when all relationships are confused. He brings men to themselves by showing them their true relations to their fellow-men and to God. He does this by causing them to think. Man alone has this power, and it is his shame when he does not exercise it. Thus when the Holy Spirit, speaking through Isaiah, would arouse a sinful because a thoughtless nation, he cries: "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider." Unless the Holy Spirit can set man to thinking and thus using his higher nature, nothing can be done to recover him. It is when men un-

derstand not the word that Satan cometh and snatcheth it away. The Holy Spirit, the greatest Thinker in the universe, must set man to thinking. He who is to teach us all things must first catch our ear. He who is to guide us into all truth must first take our hand in his. Man's intelligence cannot be ignored, it must be honored and conquered. Only mind can conquer mind. It is the word of the Lord which must reach the reason of man. "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." It is minds thus conquered that the Spirit uses in subduing others to the truth.

Man never thinks as when the Spirit of God holds him with some great truth. When the Holy Spirit convicts a man of sin, a power of thought is awakened of which the man had never been conscious. His tears become his meat day and night, and his moisture is turned into the drought of summer, and his very bones wax old as God's hand is heavy upon him. There is illuminating power in a great crime when a criminal sees himself in the light of the myriad

*The illumina-
nation of the
Holy Spirit.*

eyes of the public; but what is that to seeing oneself as God sees him, a view that the Spirit of God alone can give? That first illumination has driven men to suicide, to get out of the reach of the public eye. The remorse that is unto death as the man convicted of sin refuses the gift of repentance unto life leads the awakened soul to cry, "Rocks and mountains, fall upon me and hide me from the face of Him that sitteth on the throne!" Conviction of sin means seeing ourselves as God sees us. It is the Spirit searching us and knowing us and trying us and proving us to see if there be any evil way in us that will not yield to the voice of God. The Revised Version uses the word "convict" in speaking of the illuminating work of the Holy Spirit, as if the human soul were brought to the bar of its own judgment and after full trial was pronounced guilty. Such indeed is the case. Sentence itself is passed upon such a soul, for he that believeth not is condemned already. The man sees himself in the light of an awakened conscience, a reinvigorated memory, as his sin is ever before him, but most of all in the search-light of God's unmet claim which demands truth in the inward parts. Now the Spirit convicts

men of their greatest sin because they believe not on Christ. And they believe not because they will not believe. Christ marveled at the unbelief of men, Christ who knew every ward in the lock that closed the human heart and what could best unlock it, and finally declared, "Ye will not come unto me that ye might have life." The rejection of the claims of Jesus is the doing violence to one's own intellectual and moral being. He that loveth not the Lord Jesus Christ is anathema, because he loveth not righteousness, he loveth not truth, he loveth not loveliness itself. "He that rejecteth me rejecteth him that sent me." Not until such an Advocate has presented the fact and nature of sin, and the convicted soul rejected the light that reached the very depths of his intellectual and spiritual being does that fatal process of deterioration manifest itself wherein a man crucifies to himself the Son of God afresh and puts him to an open shame. "For the land which hath drunk the rain that cometh oft upon it, . . . if it beareth thorns and thistles, is rejected and nigh unto a curse; whose end is to be burned." When the Spirit convicts a man of sin he feels the divine hand-grasp forever, whether he hear or whether he forbear.

*The Spirit
convicting
because man
rejects what
God receives.*

The Spirit convinces through facts and experiences, writing conviction in lines of fire on the very soul. In striking contrast with man's sin in the rejection of the Saviour is the righteousness of Christ as shown in his being accepted of the Father as he returns to the bosom of God. Man rejects; God receives. Our choice is our character. We choose that for which we have the greatest affinity. The mob ever wants a Barabbas Jesus, not the Jesus that is called Christ; and has its way. Sin is the world's state as it is; righteousness, as it ought to be. What it ought to be helps to reveal it as it is. The men of leaden instincts sink to the earth; the Son of God rises to heaven, and that too without even the help of a chariot of fire such as was sent for Elijah. The ascension of Jesus is the consummate proof of the righteousness of his life. There was but one place where he could go, and that was to the pure bosom of the Father whence he came. God uttered all his mind on the cross in tenderest love; sin uttered all its mind on the cross in malignant hate. Evil sought to overcome good and banish it from the earth forever. It needed not the twelve legions of angels to declare who Christ was; his bro-

ken heart did that. Having loved his own, he loved them unto the end. It was more than innocence that was transfixed on the cross; it was infinite love. Nothing could avail after that to hide from men the righteousness of Christ—not the spear-thrust nor the sealed and guarded tomb. Already he was on his way back to the Father. His cross was one of the altitudes where his pierced feet touched as they ascended. “And I, if I be lifted up, will draw all men unto me.” The ascension was only the completion of the crucifixion. He was received up “in glory,” not “into” glory; for even the glory of his coronation did not exceed the glory, the sublime courage, faith, and love, of his passion.

A new reign of righteousness began with the glorification of Christ. What a theme the Holy Spirit had: “Because I go unto my Father.” After such a life and such a death, the world is no more convinced of the fact of gravitation than it is of the moral purity of Jesus Christ the Righteous. Christ corresponds to the ideal of human nature that we all instinctively have. He is man as man ought to be. He shows complete conformity to the standard of God’s law, and reminds us of such a standard for all.

*Man has
never over-
taken the
ethics of
Christ.*

His perfect ethical nature was in such affinity with the mind of God that those who saw him saw the Father also. The world has made immense progress in many things since then, and in nothing more than in ethics; and yet it has never overtaken Jesus of Nazareth. That very progress is due to the Holy Spirit convincing the world of righteousness by a life so perfect that it ascended of its own power of spiritual aspiration and attraction, and in ascending has drawn all men unto him. Thus with light and shade does the Holy Spirit set forth sin and righteousness, showing that "the damning sin is to be in the presence of goodness and not to love it." To turn away from Christ is to turn away from absolute goodness, is to reject God's perfect gift to man. And when man finally will not reverence but rejects even the Son, the Father receives him into his own bosom. This added proof of the righteousness of Christ the Spirit uses to convince the world of sin. Men even put Christ to death as a deceiver, thus seeking to deny the possibility of a life of perfect righteousness. "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of

Life whom God hath raised from the dead, whereof we are all witnesses."

The Holy Spirit who convicts of sin and righteousness convinces also of judgment, for the prince of this world is judged. He was judged when every proposal which he made to Christ was rejected. He was judged afresh when these proposals were all renewed in Gethsemane, after Christ's chosen line seemed a failure, as the men on whom he would build his Church had already given proof that they were ready to forsake and deny him before the dawn of the day of his final passion, and when all those proposals were again rejected and the Son of God chose the way of the cross, and thus both died and rose again in glory. He was judged by the power of an endless life as it came into the disciples after the resurrection of the Prince of Life whom men imagined that they could slay, as the timid became brave and the fearful became mighty in speech and in deed, and men were indued with power from on high and became witnesses of the resurrection, as was also the Holy Spirit, who stood by them empowering them for testimony and martyrdom. The prince of this world was judged when as the result of the passion

*How the
prince of this
world is
judged.*

such devotion was inspired in the hearts of the disciples to Jesus that their willingness to die for him was accounted as the very spirit of suicide, and the wearied executioners and persecutors cried to the early Christians, "Ye miserable men! if ye desire to die, have ye not ropes and precipices?" He was judged then as now whenever a triumphant faith could cry, "O grave, where is thy victory? O death, where is thy sting? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

*Only a divine
Advocate
could have
won his case.*

Only a divine Advocate could ever have won the case of Christianity against the proud and self-satisfied Roman empire with its Pantheon. "The history of the world is the judgment of the world." It was when human ingenuity had exhausted itself in inventing new vices, when women smiled as they passed by the statue of Chastity as if any one longer believed in such a thing, when not only Pilate but the lowest of the populace scornfully asked "What is truth?", and when Juvenal declared "posterity will add nothing to our immortality," that the prince of this world in his seeming triumph in a perpetual carnival of vice was being judged. Men had gotten a glimpse of righteousness and

believed in it. There had come into the world a Power that made for righteousness, and new codes of ethics were adopted because a mighty Saviour was proclaimed even in Rome itself as the power of God unto salvation to every one that believeth. This was the victory that overcame the Roman world, even our faith. Where Satan seemed most intrenched the first great victories of the cross were won; and there remains no opposition however formidable, no hate however malignant, no superstition however hoary, and no Satanic foe however cunning, in any part of the world, whose complete overthrow is not already assured in the absolute triumph over the early enemies of Christianity. The Holy Spirit arrays the stupendous facts of history as the judgment of the prince of this world. How sharper than any two-edged sword is the sword of the Spirit when wielded by himself! Who dares lift it without his aid? When that promised aid is given, the word is spoken in demonstration of the Spirit and of power. The Spirit demonstrates his own existence and presence through the presentation of the truth as it is in Jesus. The promised Paraclete, as Champion and Advocate of the infant

Church, has proved himself the very executive of the Godhead. The closing book of the Bible tells how complete is his victory over the prince of this world in the universal acclaim, "The Lord God omnipotent reigneth!" The enemies of Christ feared and charged a conspiracy so long as he was alive. The prince of this world is judged in that after the death of Jesus the Church gained her greatest triumphs under the leadership of the Holy Spirit, who spoke not of himself, but who took of the things of Christ and showed them unto men. The Spirit of Truth triumphed by the truth. Heaven and earth shall sooner pass away than one jot or one tittle of what Christ said shall fail.

*The power of
Christianity
lies in the
eternal life of
its Author.*

The power of Christianity lies in the eternal life of its author. So long as Jesus Christ the Righteous lives, the Holy Spirit, who was first given to man at Pentecost out of the perfected and glorified manhood of Jesus, the pledge and assurance of his glorification, will continue to be given as in a generous anointing or baptism. In the ascension of the Lord as our forerunner and in the indwelling of the Holy Spirit as our Comforter, our other Comforter, we have the double assurance of our glorification. Our Lord

has not only gone to prepare a place for us, he is preparing us for our place. Christ is nearer to us in heaven than if we had to cross the seas to look upon his face. Some are not nearer to him than others as when he walked among men, but from his throne of love he is equally near every part of his kingdom, and his throne is the meeting place of our prayers and praises as they ascend like incense from every part of the globe. He is more an object of faith than if he still taught on Olivet or in Galilee. The religion of Jesus is no more a national religion, but a universal one, and wide as the sun's generous rays shines the light of truth and love in Christ as men see the light of the knowledge of the glory of God shining in the face of Jesus Christ from his throne in the heavens. The Son of God and the Spirit of God are inseparable, whether in the work of creation or *re*-creation of man, his original fashioning in the image of God or his regeneration in the divine likeness. The divine voice is one, whether it says, Let us make man, or, Let us redeem man. At times their very identity seems merged as the Holy Spirit appears preëminently as the Spirit of Christ. The work of the Spirit is called

the Word of God as the incarnate Son is called the Word. And the entire value of the word which the Spirit inspires is in its testimony to Jesus, for the testimony of Jesus was the spirit of prophecy. The Spirit's sphere of activity is linked to God's historic action in the redemption of mankind through Christ. The Spirit's operations belong to the same sphere and contemplate the same ends. Christ continues his very work in the world as he baptizes with the Holy Spirit. The gospel of the Spirit follows the gospel of the Son of God; and they are not two gospels, but one. "It is a standing proof of the reality of the miracle of Pentecost that the first age of the Church should have produced a series of writings which, in the elevation of their spiritual tone and the fruitfulness of their teachings, remain absolutely alone." But these writings declare but one gospel and one spiritual life, and that life is in the Son. Only he who hath the Son hath life. Of Christ's resurrection the Holy Spirit is the chief and the perpetual witness, and all the work of the Spirit is done in Christ's name and is built on his redemptive work.

Belief in the Holy Spirit rescued the life of

Christ from simply an historic way of looking at it. Christianity is not a past event, but a present life—a life first manifested in Christ and now perpetuated in his Church by the Holy Spirit. The Holy Spirit thus becomes known as the Spirit of Christ because he is the minister of Christ's supersensuous presence. He becomes the very life of Christ in the soul as Christ is formed within the hope of glory. Paul's prayer, that according to the riches of his glory the Father would strengthen us with power through his Spirit in the inner man, becomes one with the petition that Christ may dwell in our hearts through faith. The Holy Spirit has no theme and no mission aside from the person and work of Christ. His ministry is the ministry of reconciliation through Christ. His fruits are those which are borne only through vital connection with the true Vine. Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control, are celestial clusters which grow from above, not from beneath. The roots of the true Vine are in the eternal Godhead.

The supreme work of the Holy Spirit in the Church is to teach and to strengthen, to guide

*Christianity
not a past
event, but a
present life.*

*Sonship the
great theme
of the Spirit's
teaching.*

into all truth and to empower for service, to show us our exalted privileges as the sons of God, himself witnessing with our spirits our adoption, and to impart the needed faith and courage for every good word and work. Sonship is his great theme, Christ's sonship and ours; and the privilege and power of sons, and their glorious inheritance far beyond what eye hath seen or ear hath heard, or beyond what it hath entered into the heart of man to conceive without the Spirit's help, but God hath revealed them unto us by his Spirit. As the Holy Spirit testifies of Christ he glorifies Christ, for it is the truth that glorifies. No man can call Jesus Lord save by the Holy Spirit, for only the Holy Spirit can reveal the length and breadth and depth and height and make known the love of God that passeth knowledge. Only the Eternal Spirit can declare the Eternal Son. Only by the Spirit did Christ live the human life of God, and only by the Spirit can that life be understood. The Holy Spirit, who fashioned the human body of Jesus, anointed him at his baptism, enabled him to cast out devils and do other wonderful works, empowered him with all his seven-fold gifts for his life and ministry,

enabled him to offer himself on the cross, raised him from the dead, and declared him to be the Son of God with power, is the interpreter of his own masterpiece—a perfect humanity, which became the vehicle of the divinity, so that Christ could say, “I and my Father are one.” “He that confesseth me before men him will my Father confess before the angels in heaven.” Flesh and blood cannot reveal unto us the Christ, though they show us his perfect humanity, but the Holy Spirit opens alike our understandings and the Holy Scriptures. Spiritual things must be spiritually discerned. Christ is never so much the Son of God as to those who have received power to become the sons of God. What Christ can do for us in our spiritual enlargement and enrichment best interprets his words: “And the glory which thou gavest me I have given unto them; that they may be one even as we are one, I in them and thou in me, that they may be perfected into one: that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.” What was germinant in Christ’s teachings is unfolded more and more by the Holy Spirit in the preaching and writings of the apostles as the Spirit of Truth guides them

into all truth. Christ yearned to tell his disciples many things, but said, "Ye cannot bear them now." The Holy Spirit unites his ministry with the ministry of the Holy Son to make possible the life of God in the soul of man, and to declare that as many as are led by the Spirit of God they are the sons of God.

The Spirit empowers as well as teaches.

But the Spirit not only teaches, he empowers. He strengthens the will through the heart as well as the head. He not only generates life, he organizes life. His agency is one—the love of God that passeth knowledge. Love not only begets, love rears, love nourishes and edifies into manhood, "until we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." No wonder that Paul insists on our claiming our inheritance: "Therefore being justified by faith, let us have peace with God through our Lord Jesus Christ." It is the consciousness of love that makes possible endurance and even the power of rejoicing in tribulations, as Paul rejoiced at Lystra when his enemies supposed that they had stoned him to death, "knowing that tribulation worketh patience; and patience, ex-

perience; and experience, hope: and hope putteth not to shame; because the love of God has been shed abroad in our hearts by the Holy Spirit which was given unto us." It is the Spirit which speaketh the truth in love that helps us to speak it in love. It is the love of Christ that constraineth us. The divine life in man consists in holy love. All gifts, even though they be gifts of the Spirit, are not comparable to spiritual states. Prophecy shall fail, tongues shall pass away, even though they be the tongues of men and of angels combined, knowledge shall cease, but now remain these three, faith, hope, love; and the greatest of these is love. Covet earnestly the best gifts for service, but follow after love, never lose sight of her, obey her every command, for God is love. It is because Christ dwells in your hearts by faith that ye are rooted and grounded in love. When love goes, Christ has gone.

Christ has not only come to save us, but, through his Holy Spirit, to make us worth saving. It is not chaff that will be gathered into the garner, but wheat, ripened and matured wheat, that has in it reproductive power, yielding seed after its kind on the earth. The Holy

Christ has not only come to save us, but to make us worth saving.

Spirit seeks to form within us the mind that was in Christ Jesus, who came not to be ministered unto, but to minister, and to give his life a ransom for many. He organizes believers into a kingdom whose delight is not meat and drink, or, as the Revised Version puts it more strongly, "not eating and drinking," but righteousness and peace and joy in the Holy Spirit. "For he that herein serveth Christ is well pleasing to God, and approved of men." Men know by the flavor of the fruit whether it be of the earth earthy or whether the Lord from heaven is the husbandman who purgeth the branches that they may bring forth more fruit, and better. Christianity means unselfishness, looking not at one's own things, but upon the things of others. The Spirit of Christ ever teaches us, whether by prophet or apostle, whether under the old covenant or the new, that

He never finds who seeks his own,
That soul is lost that's saved alone.

*The Holy
Spirit would
save both soul
and body.*

But the Holy Spirit who will not save us by ourselves will not save us without ourselves. How monstrous the man who hates his own flesh! How vile the deeds done in the body

when one would part with it forever! Let paganism with its unnatural vices cast the body aside as hopelessly vile, but Christ has come to save both soul and body. There is therefore now no condemnation, even of the body, to them that are in Christ Jesus, who walk not after the flesh but after the spirit. "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you." But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through, or because of, his Spirit that dwelleth in you. Our humanity is to be saved in its entirety. Earth cannot hold the redeemed soul and body from its Lord. Where the Head is there shall the members be also. "I will not leave you comfortless." "Because I live, ye shall live also." "Believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would not have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

The Holy Spirit, the executive of the God-

head, undertakes nothing in us and for us that he has not already fully realized in the perfected humanity of our Lord, and he comes to us out of that glorified humanity to assure us of what we shall be when we shall see him as he is. He that garnished the heavens will make the new heavens and the new earth. He that breathed into man's nostrils the breath of life and gave him reason and intelligence is the quickening Spirit that shall raise him when dead in trespasses and sins, and shall not only illumine his mind but renew his heart, and shall quicken his mortal body into newness of life even with the power of an endless life. The Lord of the harvest shall gather in the harvest of a perfected humanity. For this all nature waits, and the mighty Spirit of God who is immanent in nature as well as in man will make all things new against that day. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." The Spirit likewise is helping our infirmities, and teaches us that all things work together for good to them that love God; and this he teaches us as Lord of nature no less than our blessed Comforter who abides with us forever. He shall bring it

to pass. If God is for us, who then can be against us? He who gave us his Son has given us his Spirit also. "He that spared not his own Son, but delivered him up for us all, not even withholding him from prison and from judgment, from the cross and from the grave, how shall he not also with him freely give us all things?" "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" That was what Christ said when he spoke of the coming of the Holy Spirit and of the glory that should follow.

Not on one favored forehead fell
Of old the fire-tongued miracle,
But flamed o'er all the thronging host
The baptism of the Holy Ghost.

Nor bound, nor clime, nor creed thou know'st,
Wide as our need thy favors fall,
The white wings of the Holy Ghost
Stoop, seen or unseen, o'er the heads of all.

V.

THE DEITY OF THE HOLY SPIRIT.

(171)

A universe in which all the power was on the side of the creator, and all the morality on the side of creation, would be one compared with which the universe of materialism would shine out as a paradise indeed.

—*Balfour.*

Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

Not mine to look where cherubim
And seraphs may not see,
But nothing can be good in Him
Which evil is in me.

—*Whittier.*

O Source of uncreated light,
The Father's promised Paraclete!
Thrice holy Fount, thrice holy Fire,
Our hearts with heavenly love inspire!
Come, and thy sacred unction bring,
And sanctify us while we sing.

—*Veni, Creator, Spiritus.*

V.

THE DEITY OF THE HOLY SPIRIT.

“I BELIEVE in the Holy Ghost” as I believe in God the Father Almighty, and as I believe in Jesus Christ his only begotten Son, our Lord, who was conceived by the Holy Spirit. The other articles of the creed I believe, but I do not believe in. I accept them, but I do not trust them as I do each of the adorable Persons of the Holy Trinity. They are the expression of my intellectual apprehension of the great truths such as the forgiveness of sins, the resurrection of the body, and everlasting life after death; but they do not call forth my trust, which can be given only to a person. Faith is the soul’s recumbence on a person, its adhesion to a person. The Holy Spirit is not only a Person, but a Divine Person, and so commands our faith as an object of our worship; and if our faith, then also our love and our obedience. While the doctrine of the Trinity could not be correctly formulated or known until after the incarnation of the Son of God, it helped to explain the command of God when he bade Aaron and his

sons always to bless the children of Israel with a blessing in the name of the Triune God, saying: "The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. So shall they put my name upon the children of Israel; and I will bless them." Thus, as in the very language of the Creator when he said, "Let us make man in our image and after our likeness," was God made known not as a unit, but as a unity. So in the worship of the Psalms the divine name is often thrice repeated, as in the refrain, "for He is holy." In the ecstatic vision of the prophets they are able to catch the refrain of the worship of angels as they cry, "Holy, holy, holy, Lord God Almighty." It is the Triune God that our Lord reveals when he prays to the Father and at the same time promises the Holy Spirit as another Comforter, no less than when he bids his disciples to baptize in the name of the Father and the Son and the Holy Spirit. So was the divine name once more put upon the children of God. It is not strange therefore that when the apostles gave their blessing it was, "The grace of the Lord Jesus

Christ and the love of God and the communion of the Holy Spirit be with you all."

The whole revelation is summed up in three words: from God, in God, to God. Thus successively is made known God the Father, God the Son, God the Holy Spirit. Is he not indeed the God of all comfort, meeting every need of our nature, satisfying mind, heart, and will, filling body, soul, and spirit? Because God is Spirit he seeks to worship him those who worship him in spirit and in truth. The worship that does not involve our spirit can never reach to God who is Spirit. It was wise counsel that was given: Pray to the Spirit of God and preach to the spirit in man. Only thus can worship be acceptable to God and profitable to man. Luther said, "The glory of the gospel is in its personal pronouns." Thomas felt this when he could say, "My Lord and my God"; and the apostles, when they could say, "It seemed good to the Holy Spirit and to us." So, too, the Church at Antioch when they heard the Holy Spirit say, "Separate me Barnabas and Saul for the work whereunto I have called them"; and John on Patmos, when he declared, "I was in the Spirit on the Lord's day." Thus does

From God, in God, to God.

man feel his kinship with God through the Holy Spirit who enables us to call Jesus Lord. When the name of the Triune God is put upon us in holy baptism, this personal kinship is proclaimed to all men. From that hour one is not only consecrated to God's service, he is claimed for God's service. The Holy Spirit claims man's very body for his temple, and takes up his abode as a sign of his ownership. The union between man and God is so complete that he that is joined unto the Lord is one Spirit. God's Spirit and ours mingle like two atmospheres when God becomes immanent in a good man. "He is the God that worketh for him that waiteth for him" (Isaiah lxiv. 4). He that believeth shall not make haste, awaiting the guidance of the Holy Spirit, for as many as are led by the Spirit of God they are the sons of God. The perfection of humanity is unattainable unless God dwell in us. This was so even with Christ's humanity. It was the Spirit of God that became the Spirit of Christ, so completely did the Holy Spirit fill him and dwell in him and lead him and empower him. Thus man becomes the true Shekinah, the divine glory shining in the face of a man, declaring him to be the

Son of God, so that he himself has power to make us sons of God. All things are ours if Christ is ours and we are Christ's.

God is the Father only in the Son. The Holy Spirit therefore proceeds from the Father as he reveals himself in the Son, and from the Son as the revelation of the Father. The Son is thus the Way to the Father as well as the Father's Way to us. The Spirit comes from the Father through the Son, and through the Son as the Son of the Father. The Son can do nothing of himself but what he seeth the Father do, but whatsoever the Father doeth these the Son doeth in like manner. Thus the Son's works are the Father's works, and the Spirit of Jesus is the Spirit of God. The Spirit entered into all that Christ was here and in heaven. "Through the Spirit interpenetrating and embracing the Father and the Son there is mutual coinherence and eternal fellowship between the divine persons," says Milligan. Because the Eastern Church failed to apprehend the life of the Son through the Spirit it failed to realize the Spirit's full mission to show us the Son as the Son came to show us the Father. It is more than the mere absence of the *filioque* from the creed; it

*The Holy
Spirit came
from the Fa-
ther through
the Son.*

is the absence of a proper apprehension of the Divine Son who promised the Holy Spirit, and so of a worship that expects the Holy Spirit as an induement of power like rivers of water. The communion of the Holy Spirit while a part of their creed is not a vital experience in their life. There are no such hymns to the Holy Spirit as are found in the Western Church, and no such life in the Spirit as where his worship vitalizes the body of Christ. The Holy Spirit is the sum of all gifts and influences needed to perfect the divine-human life in the soul of man. God is Spirit, or he could not be God. We are spirit, or we could not worship. The Holy Spirit mediated through the Son so blends with ours as to make possible acceptable worship.

*The Omnis-
cient, Omni-
present, Om-
nipotent, and
Eternal Spirit
is divine.*

The Spirit who thus helps our infirmity is the omniscient Spirit who searcheth and knoweth the deep things of God, no less than the omnipotent Spirit who created the world and still governs it. "Thou sendest forth thy Spirit and they are created, and thou renewest the face of the ground. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest unto them they gather; thou openest thy hand, they are satisfied with

good. Thou hidest thy face, they are troubled." He is also the omnipresent Spirit. "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me." He is the Eternal Spirit through whom Christ offered himself, empowering him not only to consent to death but as an offering and without blemish. All the resources of his divine energy were given to the Son of God who went forth in the power of the Spirit after the temptation, mightier because of the temptation resisted and the great enemy overcome. If the Spirit that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you. We dare not withhold our worship from the Holy Spirit who is the Giver of all spiritual gifts, and who, when the Church at Antioch prayed unto the Lord and fasted, himself answered the prayer by saying, "Separate me Barnabas and Saul for the work

whereunto I have called them; and so they being sent forth by the Holy Spirit went down to Seleucia" to take ship for the first great missionary journey planned by the Lord of the harvest. The Holy Spirit will have nothing less than our perfect obedience, which is perfect worship. If we attempt to deceive him with less than our all, we lie not unto men but unto God.

Holiness the necessary attribute of the Spirit.

Holiness is a necessary attribute of the Deity. Christ may lay aside omnipotence and omniscience and omnipresence, but he could not lay aside holiness and still be God, even though God manifest in the flesh. The Spirit that dwelt in Christ without measure was the Holy Spirit. He could not be the Spirit of Truth proceeding from the Father and the Son, or through the Son, without he was the Spirit of Holiness or the Holy Spirit. Unless he were divine he could not be the author of our regeneration or of our ultimate holiness. His great work is that of the Spirit of Truth, the inward Teacher and Strengthener of our moral powers. He proves himself divine, both by what he is and by what he does. His person is holy, as his teachings are holy. His very omnipotence is the omnipotence of holiness and of love. Only the Spirit-

born and the Spirit-led are owned as the sons of God, to whom the Spirit himself beareth witness. That which is born of the Spirit is spirit, and except a man be born of the Spirit he cannot enter into the kingdom of God. The worship of the Holy Spirit is the worship also of the Holy Father and of the Holy Son.

“I worship thee, O Holy Ghost,
I love to worship thee;
My risen Lord for aye were lost
But for thy company.

“I worship thee, O Holy Ghost,
I love to worship thee;
With thee each day is Pentecost,
Each night Nativity.”

Now the knowledge which the Holy Spirit gives in communion is the privilege of seeing the Father and the Son as they see us, beholding us with infinite love and bestowing upon us infinite grace. To know God is to experience God, is to possess Christ, is to be able to say, “Abba, Father.” He, the Spirit of all truth, shows us the truth as it is in Jesus. He reveals the mystery hid from the foundation of the world that God was in Christ reconciling the world unto himself. The very processes of re-

*The Holy
Spirit enables
us to see God
as he is.*

demption become revelations of the Godhead. The individual or the Church has only so much of the truth of God as they have of the Spirit of God. No man can call Jesus Lord save by the Holy Spirit. When he takes of the things of Christ and shows them unto us, we are then taught of God. Only thus can we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. He who is the eternal bond of love in the Trinity also, and he alone, binds man back to God. The love of the Spirit is both love awakened by the Spirit to himself as divine and as holy love in the soul, the love that constrains to service. This is the love of God shed abroad in the heart by the Holy Spirit that is given unto us. This is only one of the fruits of the Spirit, but a first fruit. The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control. All these come from the vision of God as he is revealed in Christ by the Holy Spirit. We love because he first loved, and all these other fruits of the Spirit are born of that love.

The Holy Spirit proves himself divine not

only by appealing to the best that is in us, calling out our faith and hope and courage and love as only divinity can do, but by rebuking all that would hinder us from the closest fellowship with God. In revealing God as he is in Christ, he seeks to make us new creatures in Christ Jesus. There is a mold already prepared in which our new life is to be cast, a holy example of perfect humanity to which we are to be conformed. We are thus saved from the follies and fanaticism which have sometimes attended the doctrine of the Spirit, and which overturn the rational character of the Christian faith. If we are indeed sons we must have the spirit of sons as did our Lord himself, who though he were a Son yet learned he obedience by the things which he suffered, and who came not to do his own will but the will of his Father who sent him. The Spirit-life is not license, but liberty; not fanaticism, but faith; not uncharitableness, but love. The fruits of the Spirit, such as meekness and kindness and self-control, grow too near the earth for the enthusiast and the fanatic. The Lord's beatitudes are the foolishness of men. There are no words for them either in heathen languages or in the vocabu-

*The Holy
Spirit appeals
to the best
in us, and
shows the
best for us.*

lary of the children of this world. The sons of light have a language all their own, a language more current in heaven than on earth. They who have not learned to speak it here will miss their way there.

*The Holy
Spirit appeals
to reason.*

The Spirit, who is the very author of reason, never appeals to reason. He is the Spirit of order, of light, and of love. There is no surer proof of the Spirit's absence than the absence of wisdom and reverence in worship. Where the Spirit of truth is wanting we may always expect dangerous half-truths to abound, more dangerous than falsehoods, because they are Satan's misquotations of Scripture, perversions of the very word of God such as he would fain have used to deceive the Son of Man. There is scarce any sin more blasphemous than to wrest the Scriptures from their true meaning to serve the purpose of fanaticism. It is making the truth of God a lie. It is changing the signals which tell of the true and safe channel to where are shoals and quicksands and rocks. It is taking the lamp of God which is intended to guide our steps and using it to lead men out of the way, as when Satan tempted the ignorant and unlearned at Ephesus whom he tossed to and

fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error. The sword of the Spirit is the word of God. Whatever is claimed as of the Spirit which contradicts the evident meaning of that word already given is not of God. Satan himself has been known to enter a saint man and assume the prophet's title. The very Spanish Inquisition was always opened with prayer addressed to the Holy Spirit, and "Holiness to the Lord" is inscribed over the portals of the Mormon Temple, with all its vile practices. Try, prove the spirits whether they be of God. The apostle who urged, "Quench not the Spirit," was he who urged also, "Hold fast that which is good; abstain from every form of evil." What surer way to offend and quench the Spirit, the Spirit of holiness, than by abhorring not evil? We are never to do evil in the name of the Lord that good may come. It is ever Satan, though transformed into an angel of light, who suggests it. The Spirit teaches nothing save that which he hears, for he speaks not of himself. God does not say one thing in his Son and another in his Spirit. The Dispensation of the Holy Spirit cannot contravene the

dispensation of the Divine Son. The kingdom of heaven is righteousness, peace, and joy in the Holy Ghost. If we or an angel from heaven preach any other gospel, let him be anathema. The Holy Spirit sanctifies by the truth, not by the perversion of the truth.

The temptation of Simon Magus.

The power which attends the Holy Spirit's presence has ever tempted bad men since the days of Simon Magus. It is power which gives influence, secures favor, brings honor. Power is always a temptation, whether to good men or bad. It was the very power to work miracles that was a source of temptation to our Lord when constantly assailed by the tempter with the suggestion to use it for himself and to remit somewhat of his absolute dependence on God. Bad men always stand ready like Simon Magus to buy power with money, and would even barter for the gift which the apostles dared not use for themselves. If money cannot buy it, bad men seek to simulate it. It needs not an apostle to tell us that such men are in the gall of bitterness and in the bond of iniquity. Let Mohammed's followers seek the loaves and fishes, if the False Prophet declares that human nature is weak and not much is to be expected of it,

but not those who are new creatures in Christ Jesus, and who walk not after the flesh but the spirit. No more could Christ have been divine had he not appealed to the best that was in men than can the Spirit be divine and worthy of worship save as he imparts a consuming passion for the truth and righteousness. Jesus Christ the Righteous in promising another Comforter promised one who should glorify him, for he should take of mine and show it unto you. He both desireth and requireth truth in the inward parts. The awful fate of Ananias and Sapphira was intended to stamp out both fanaticism and hypocrisy in the infant Church. The Holy Spirit asserted the awful, sacred majesty of his person if men dared attempt a lie in his name. Might not this have been an eternal sin? If it were blasphemy against the Holy Spirit to charge that Christ, who was filled with the Holy Ghost and cast out devils by the Holy Ghost, had an unclean spirit, or cast out devils by the power of Beelzebub, is it not equal blasphemy to claim that a deliberate lie or perversion of the word of God was prompted by the pure and Holy Spirit? Only what spiritualizes our thoughts is either divine or worthy of wor-

ship. He who possesses all the divine attributes is both personal and divine, and inspires worship in spirit and in truth. The Holy Spirit enables the only true worship. The Deity becomes thus self-witnessing.

The appeal which the Holy Spirit makes to our spirit only vitalizes it and makes it conscious of being more than a part of nature simply to receive here the full satisfaction of its longings. Our spirit consciously personal demands a personal object, a knowable object, an infinite object. Man's very power of thought is the basis of his capacity for religion. It is the man who can be made to think who keepeth the word, the good seed in a good and honest heart, and who can be expected to bring forth fruit. When one understandeth not the word, then cometh Satan and snatcheth it away. The thoughtful are usually the thankful. Those who give thought are those who give thanks. The special work of the Holy Spirit is thus to call forth worship by first convincing the mind and setting men to thinking. The communion of the Holy Spirit, the mighty thinker, sets men to thinking on the great themes of the gospel. Whatsoever things are true, whatsoever things

*The Holy
Spirit, the
great Think-
er, vitalizes
our minds.*

are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue and if there be any praise, we are bidden to think on these things. Thus the God of peace shall be with us. His dwelling place is the spirit of a good man. He restoreth our soul to its rightful use and makes even our bodies temples of the Holy Spirit, asserting that sovereignty which is the right over both our moral and physical natures.

It is not the petty offenses which "vex" the Spirit, or even the greater ones which "provoke" him, as did our fathers in the wilderness, against which we need to guard as most perilous. He may be "grieved" as was Christ in Gethsemane, because we sleep when we should watch and so fail to invigorate our flesh by the strong purpose and life of the spirit for the times of great conflict. He may be "grieved" even with those who have the zeal which shall abide until the day of redemption, as was our Lord with his chosen three who could not watch with him one hour. But it is when we harden our hearts against him, resisting his gracious influences and absolutely ignoring his

*When the
Spirit is
"grieved."*

voice, allowing our minds to be preoccupied against him who alone is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy, that our sin is in danger of becoming an eternal sin. “A man that hath set at naught Moses’ law [especially against blasphemy] dieth without compassion on the word of two or three witnesses: of how much sorcer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace?” It is because the Spirit dwelling within would thus seek our first thoughts for spiritual things, that to be despised and set at naught, his presence and help ignored, not only offends him, but, like the sin of Sapphira, even tempts him. Can we wonder if God’s Spirit does not always strive with man? The mountain of the Lord’s presence is again girded with fire, as in the wilderness, and we dare not trifle save at our peril. “For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word

of God and the power of the age to come, and then fell away, it is impossible to renew them again unto repentance." The inspired writer wrote these words even for those to whom he says, "But, beloved, we are persuaded better things of you and things that accompany salvation, though we thus speak."

It is a new knowledge of the divine resources which comes with a knowledge of the Holy Spirit dwelling in our hearts by faith. He not only possesses all the divine attributes, not even veiled, as with our incarnate Lord, but all the sources of life are in himself. He who by an eternal procession comes from the Father and the Son, who alone searcheth and knoweth the deep things of God, comes not alone to guide us into all truth, but to strengthen our moral as well as our intellectual powers. He not only helpeth our infirmity when we know not how to pray as we ought, but he is able so to impart unto us of his divine power as to be able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy. He does not make it impossible for us to sin, but, even as with our Lord, he makes it possible for us not to sin. The impartation of cour-

*The new
knowledge in
the divine
resources.*

age, fortitude, wisdom, shows the continuous life of the Holy Spirit in man. His resources are boundless, his exchequer can never be exhausted. He makes no allowance for any breaking point in man, for no temptation can overtake but that with the temptation is provided a way of escape. Even granite may be crushed, and iron and steel can be broken. Men know their breaking point, and just how much the granite can bear and the iron and steel can carry. They do not dare fire even a cannon after it has lived its appointed life of a fixed number of shots which may have tested to the full the possible arrangement and rearrangement of its molecular particles. But there is one finite being who may partake of the life of the infinite, and hence the Holy Spirit makes no allowance for any breaking point in man, whatever his trial and however great his temptation. The finite spirit becomes conscious of a life of God in the soul, and endures as seeing him who is invisible. Courage is not physical, it is moral. Women calmly face death in an imperiled ship where men take to intoxicants. Men are not bravest when they are fighting—they may simply be infuriated then, like even domestic ani-

mals—but in enduring. Having done all to stand is the triumph of courage, because courage is the power of being dominated by a great principle which makes men indifferent to danger and pain. It has its home in the soul and partakes of its very immortality. It is he who believes that shall not make haste, and this is the victory that not only overcometh the world but can overcome in any world, even our faith.

With all his glowing tribute to John the Baptist, that among them that were born of women there had not risen a greater, what did Jesus mean when he said yet he that is least in the kingdom of heaven is greater than he? Who dare say that with all the spiritual gifts of the prophets they ever reached such spiritual states as those described by Paul and shared by the apostles? It was then that the words were fulfilled, “I will put my laws into their mind, and in their heart also will I write them.” Moses falters even as he comes down from his audience with Jehovah, and casts the tables of the law from his hand and breaks them in utter despair of saving even his own kinsmen according to the flesh. Elijah has doubts about his own spiritual children, the seven thousand who have not

*Spiritual
gifts less than
spiritual
states.*

bowed the knee to Baal, and expects them to be untrue like the rest. John the Baptist, even after having borne witness to Christ as the One mightier than I who cometh after me, and who shall baptize with the Holy Spirit and fire, sends messengers who have been watching outside his prison cell to ask of Jesus, "Art thou he that should come, or look we for another?" But we look in vain for any such faint-heartedness in Paul. "None of these things move me, neither count I my life dear unto me." "For the which cause I suffer also these things: yet I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day." Listen to the snatch of the martyr's song that he hums to himself even before his day of execution: "For if we die with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself." Dare we listen longer? Yes, the notes grow fuller and the song more triumphant as he seizes the stylus once more: "For I am already being offered, and the time of my departure is come. I have

fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord the righteous judge shall give to me at that day: and not only to me, but also to all them that have loved his appearing."

The Holy Spirit is the perpetual guarantee to the Church of God, not only of the possession and final understanding and realization of all truth, but of final and glorious triumph to all who are filled with the Spirit. Few men are empty enough of self to go all lengths with the Holy Spirit without diverging into the self of fanaticism. When water is where fire belongs comes the terrible explosion which makes the iron-molder careful to see that the mold is empty of all that the fire would consume. Pentecost was possible only to those who waited and were ready to receive the Holy Spirit, even though the tongues of fire and flame attended his coming. The men who burst or break when the Spirit of God comes upon them have not been emptied of self. Such disasters do not discount the fire but the vessels which receive it. It takes a chosen vessel to bear Christ's holy name before the Gentiles and kings and the

*Men must be
empty of self
to be filled
with the
Spirit.*

children of Israel. Christ's beatitudes before Paul's were spiritual states, a love that hopeth all things, endureth all things, that never faileth. His gift as he breathed upon his apostles was Peace. "My peace give I unto you; not as the world giveth give I unto you." It is the peace of God which passeth all understanding that keeps our minds and hearts in the knowledge and love of God and of his Son, Jesus Christ our Lord. The Holy Spirit which he breathed upon them after his resurrection, and especially after his ascension, was the breath of life to Christ both physically and spiritually; and so it became to his disciples, so that John was able to say, "We have an anointing from the Holy One. He that soweth unto the Spirit shall of the Spirit reap life." The Church is the very seat of Christ's power, the very center of his enlightening, quickening, comforting grace. When Christ's life is ours, the Holy Spirit dwells in us without ceasing. But it is only as we are strengthened with might through his Spirit in the inner man that Christ dwells in our hearts through faith. According to the power that worketh in us Christ is able to do exceeding abundantly above all that we ask or think.

The Spirit of Jesus is the Spirit of the all-conquering Christ, who permitted no antagonism between his body and Spirit, as he said, "A body hast thou prepared me," and "Lo, I come to do thy will, O God." We must present our bodies a living sacrifice if we would know and prove the good and acceptable and perfect will of God. How much more Samson might have been, and Jephthah and Rahab and Balaam, had they not been conformed to this world in place of being transformed by the renewing of their minds both to know and do God's perfect will.

Our Lord taught that the only perfect life was one lived in the presence of a perfect being and which ever sought his approval. With the Holy Spirit dwelling within, how pure we should be in all manner of conversation, bringing every thought into captivity to the obedience of Christ, as well as casting down imaginations, and every high thing that is exalted against God. Satan wants no better seat than in the imagination. It was thus that Paradise was lost. It was when Christ drove Satan even from the door of his imagination that our Paradise was regained. Spirits are not finely touched but to fine issues. The Christian is the spir-

The only perfect life one lived in the presence of a perfect being.

itual man, because filled, taught, led, and strengthened by the Spirit of God.

The ascent of man more important than his descent.

The Christian is far more concerned about the ascent of man than the descent of man. The question is not how did man ever fall into so deep a pit, so far from original righteousness, but can we ever get the prodigal back home, or has he even a home to go to, and is there hope of his permanent reform. To lose faith in men under God is to lose faith in God over men. It is because God is our Father and the Son of God is our Saviour, and the body and soul survive the grave in a glorious resurrection, that Paul cries, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." When our Lord ascended to prepare us a place he sent forth the Holy Spirit to prepare us for the place. He is expecting us, and he will come again in joyful confidence to receive us unto himself. To the lonely watcher on Patmos while in the Spirit on the Lord's day the whole vision of that welcome was revealed. "To him that overcometh," and he who suffered being tempted is able to deliver all who are

tempted, and he confidently expects us to overcome. He makes no allowances for breaking points. "To him that overcometh" all heaven is open. He can eat of every tree which is in the Paradise of God. He shall receive the hidden manna, and wear the white stone, and have the morning star, or any other star in the firmament of God. Despite the sneer at the reality of the soul's help in God which finds expression in the spirit of the age in its antagonism to the Holy Spirit, as it says "every man has his price," there have been Christian statesmen of such incorruptible integrity that no bribe could break their allegiance to God, and there is no throne which men do not now accord them. There have been faithful confessors and martyrs whose faith no floods of persecution could drown or burning fagots could destroy. There have been faithful witnesses to Christ who, living in palaces, purposed in their heart that they would not defile themselves with the king's meat or besot themselves with the king's drink and sensuality, preferring rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, because they endured as seeing Him who is invisible;

and he who sees the invisible sees the eternal. They who have stood the tests and strains of earth without breaking shall be used as the marble and porphyry and granite of the skies, for to him that overcometh will I give to be a pillar in the temple of my God, and he shall go no more out. Our conquering Lord, who has enabled us to conquer by his Spirit which he has given us, will dare to rest the very dome of heaven upon his redeemed. Nay, he that overcometh shall sit down with me on my throne as I have overcome and am set down with my Father on his throne. Thus shall it be done unto him whom the King delighteth to honor. Be thou faithful unto death, and I shall give thee a crown of life. He that hath ears to hear let him hear what the Spirit saith unto the churches.

Paul's monogram, "In Christ."

The Spirit of God who thus dwells within to strengthen and to sanctify by the truth is not ours unless we first be his. The question is not what shall we do with the Spirit, but what shall the Holy Spirit do with us. Paul's monogram was "In Christ." He was nothing apart from Christ—the mind that was "in Christ," the life that was "in Christ," the consuming love that was

"in Christ," the power of Christ's resurrection for whose knowledge he would willingly have counted all things as loss. Now Paul could never have called Jesus Lord, much less have declared, "For me to live is Christ," save by the Holy Spirit. The same Holy Spirit who formed the body of Jesus in the virgin's womb forms Christ within us the hope of glory, while he himself dwells within us as the very Spirit of Jesus, repeating, if we will, the life of Christ in us by giving us the anointing, the holy chrism, that makes us Christs to the world. But if Christ dwell in us by his Spirit, every thought must be brought into captivity to the obedience of Christ. Christ redeemed the world; we are commanded to evangelize it. Indifference to his will and command breaks both tables of the law at once. Neither does the love of Christ constrain nor the well-being of our neighbor move us, if we refuse to obey our Lord's command. The Lord of the harvest is the Holy Spirit's name. He who rules within us as the Holy Spirit tests every grace by his command as Lord of the harvest. "Now he that establisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the ear-

nest of the Spirit in our hearts." That seal doubtless bears the monogram, "IN CHRIST."

*Life in the
Spirit possible
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there is obedi-
ence to the
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The key of the Apocalypse is the Church carrying forward the life of Christ in the world. We can no more put away our natural life and live than put away the Holy Spirit and have spiritual life. Nor can there be any life in the Spirit without obedience to the Spirit. The key word of our Lord's last discourse was "Obey." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his." The Spirit of Christ is the Holy Spirit for which he bade his disciples wait that they might receive power to go into all the world as witnesses of his resurrection. We dare not disobey his last command, for to every command of Christ we hear an answering voice, "Yea, saith the Spirit." To seek the power of the Holy Spirit and not obey the voice of the Spirit would be to receive the condemnation of Simon Magus who would purchase the gift of power with gold. The only coin that is current in

heaven is the obedience of faith. The Holy Spirit asserts his sovereignty as the Executive of the Godhead in his imperative command such as he gave to hesitating Peter at Joppa: "And while Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them." There is no conferring with flesh and blood now, but immediate obedience to the heavenly vision. We cannot conceive that Peter should disobey and remain a believer, much less an apostle. The Lord of the harvest is to be obeyed, not answered. Our highest freedom is the freedom to obey because our hearts are free to it. If therefore the Son shall make you free, ye shall be free indeed.

This glorious liberty is to be shared even by nature in the fulfillment of the purpose of God, for the Holy Spirit is both the Lord of nature and the Lord of grace. Men used to talk much about the uniformity of nature, but now they talk most of the unity of nature. It was one God who made all nations to dwell on all the face of the earth, who lifted for them their mountains whence the rivers should plow their

Nature to share with man in the glory of full redemption.

channels to the sea, "when that which came from out the boundless deep turns again home." The vapor no more goes back to the bosom of the ocean, only to start again on its endless circuit, than do all the plans of God stand revealed in the unity of his purpose. He has not forgotten his other sheep which are not of this fold. Listen to his "muster roll," his "census returns": "I will make mention of Rahab, and Babylon is among them that know me: behold Philistia, and Tyre, with Ethiopia; this one was born there." The Lord shall count when he writeth up his peoples, this one was born there. The wisest of uninspired men like Plato have declared it impossible for a common religion ever to prevail in the world, so great are the diversities of men and of nations; but they have lacked the mental enlargement and the spiritual vision that belong to the sons of God, those who shall be made kings and priests unto God. It is these sublime tasks to which he subjects our faith and obedience here to fit us to be rulers over many cities there. Foolish scientists prate about "mind stuff," and thus minimize man and bring him down to atomic dimensions; while God magnifies man by sharing with him his

greatest thoughts, and thus fits him for thrones of intellectual and spiritual no less than of physical might, here and hereafter. Let those who will find their ancestors in the forest ; I find mine in heaven in the blessed Trinity, the God who created us, the Christ who redeemed us, and the Holy Spirit who led us into the truth and empowered us for service whether on earth or in heaven.

The unity of nature, like the unity of man and the unity of God, is possible only to love, and to a God who is love. The Divine Son who promised the Holy Spirit in that hour prayed for his disciples : “Neither for these only do I pray, but for them also that believe on me through their word ; that they all may be one ; even as thou, Father, art in me, and I in thee, that they also may be one in us : that the world may believe that thou didst send me. And the glory which thou hast given unto me I have given unto them ; that they may be one, even as we are one, I in them and thou in me, that they may be perfected into one that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.” The Holy Trinity is revealed in the eternal companionship of the life

The unity of nature, the unity of man and the unity of God possible only to love.

of the Deity as the perfect pattern of human life. The love of God to man is to be shared to the full by man in his love to God. With the same love, for the same sacrifice, by the same redemption, the world alone can know that Jesus is the Christ of God. The unity of man is made known through the unity of God and by the love that is God, for God is love; and so the Holy Trinity is eternal because love has never been wanting in the Eternal Father and the Eternal Son through the Eternal Spirit proceeding from the Father and the Son, an eternal procession which proceeded toward man ere yet he was born when the Lamb of God was slain from the foundation of the world, an eternal atonement.

The unity in nature is not for itself. The Holy Spirit, who was the author of nature and the providence which rules in nature, is to show the unity of nature not in itself and for itself, something that simply shows one creative and governing mind as if created for its own pleasure and then to be cast out into the void. Creation is to be found projected on redemptive lines. What shares our suffering is to share our glory. "For I reckon that the sufferings of this present time are not worthy to

be compared with the glory which shall be revealed to usward. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty, or the liberty of the glory, of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our bodies." Can this mean that as we ourselves cannot be made perfect without our bodies redeemed and glorified, so even our bodies must wait the new heavens and the new earth, a new environment for the spiritual body just as our environment was already prepared before the first man began to live on the earth with heavens garnished above him by the same Spirit who is yet to do for us far exceeding above what we can ask or think? This we know: the universe is possible only because there is one Spirit alike

*One Spirit
alike in the
material and
spiritual
world.*

in the material and spiritual world, whether his mode of working be called nature or grace. Man is better able to understand himself as he sees his flowers and himself warmed by the same sun and that the flowers know their seasons no less than he:

“Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God is and man is.”

It is this broader view which shows the Father working even until now, and also the Son and the Holy Spirit. Whittier, perplexed about the Trinity, how Three could be One and One could be Three, walks out to see God’s rain falling on the evil and the good, followed by the sun shining on the just and the unjust. He also sees a Christian woman seeking to save a fallen sister only to be repelled by her. He returns to his home, and as he thinks over the events of the day, comforted by the thoughts of God’s mercy and man’s love, a sweet peace fills his soul, and a voice seems to plead:

Dost thou still ask? When lo, this day
The Holy Three have passed this way.

The equal Father in rain and sun,
His Christ in the good to evil done,
His voice in thy soul and the Three are One.

The Father of spirits, in whom we live and move and have our being, is not far from every one of us.

“Dark is the world to thee: thyself art the **reason why**;
For is He not all but thou, that hast power to feel ‘I
am I?’

“Speak to Him thou, for he hears, and Spirit with Spirit
can meet—
Closer is He than breathing, and nearer than hands and
feet.”

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